The Testaments of the twelue Patriarches, the Sonnes of Iacob: *translated out of Greeke into Latine* by Robert Grosthead, sometime Bysshoppe of *Lincolne*, *and from his* copy into French and Dutch, and now Englished.

Heereto is prefixed the Testament of Iacob their Father, collected out of *the Scripture*.



Printed at London by Peter Short, *for the Assignes of* Richard Daye. 1601.

C

ALbeit these our happy dates in some respect, good christian, haue and enioie diuers & sundrie workes, tending to the subuersion of Belial and the building vp of Christ his kingdome: yet because that as earthlie, so we spirituall souldiers, seldome run to the watch without a larū. I think it be fitting to call vppon you with this godly booke, of long time hid in Hebrewe, nowe come to light in English. The malice of the Jewish people in concealing it, by reason of Christ the righteous, so often prefigured, was intollerable, but the singular prouidence of God in preseruing it vnspeakeable, & now at the last, though chargeable, yet fruitfull is the expressing & printing, in our naturall language of this, so worthy, and so Golden a writ: being of it selfe, without the accessary painting of eloquent speech, a mirror for princes, a preacher for all christians, a beautifull glasse for women, for children, seruants, and such like, a wise, plausible, and most faithfull schoolemaster.

For art thou a prince, a magistrat, a ruler, let Juda rule thee: if thou thinkest vpon manly corage, he teacheth thee valiantnes, if thou seeke to gouerne aright, he willeth thee to fly tirannie: if thou thirst after maners of life, he so moueth it out, that vayne-

glory, fornication & discord, blemish, sweaken, & at length vtterly consume nobility. Let me proceed farther, & aske a question. Art thou a bishop, a minister, a preacher of Christs birth, life and death? behold Leuie as a Lanterne. Thou canst teach thy selfe, but he can teach thée better, thou spekest to other, hearken to him that talketh to thee: of thy office, how holy it is, how honourable, the contemners therof how miserable, by whom begun, continued & confirmed: of thy state of life, what and how it should be, Nunquã sine Sale, sine Sole: to be short: of thy blessednes if thou art Godly, wise, and learned: of thine and their plagues where thou liuest, if wicked and ignorant.

Leuie.

Loke vppon Jacob, O you parentes, peruse the twelue godlie Fathers in time and order: learne of him and his, to prate to God in Christ his Name for your Children, haue regard to their instruction: the wãt of the former your children shal misse; the neglect of the latter, you your selues shall bewaile. For the harty prater of a father to the Almightie for his children, is a right singular benefit: but he that for foolish pitty giueth them the bridle, is before God accounted a guilty partaker of their sinful race. Wiew this book therfore, hearkẽ how to teach your selues & your children. You haue already handled a Sick mans salue, intoy now at length a Sicke mans tong, to instruct them when you leaue them, and

Iacob.

what

what to leaue them when you die, else your end will be lamentation, but theirs lamentable miserie. And come you hither you children of the earth, read, see, and saie that old father Ruben with his good brethren, Ruben.
rightly and rightly describe the blessed path of righteousnes, and the forlorne waie of Beliall, the one to fly, the other to followe. Wilt thou begin with the eldest, for that old age seemeth wisest: stoppe not then the eares of thy heart and body, to so wise and sweete a Charmer: O the number, O the ougliesome portrature of those deadly spirits, that hee hath so orderly numbred, and cunninglie coloured.

Lecherie.	∫ ∫	Pryde.
Enuie.	∫ ∫	Vainglory.
Gluttony.	∫ ∫	Vnrighteousnes.
Brauery.	∫ ∫	Wilfull ignorance.

All these as they seeme, are indeed pernicious: but the former is most detestable, the end whereof is consumption of this earthlie body, and destruction of the soul. Which welspring and puddle of euill, if thou wilt haue dried vp, cease from drunkennes: if not see it, haue not a narrowe and greedie eie vpon a beautiful face: if not drink, stop thy mouth from busie questions with women: to conclude, if not therein be ducked and drowned vse labour, tame youthfullnesse. For in this I ouershooting my selfe, (saith Ruben to his children) defyled my Fathers bed. Therefore looke not vpon the

beautie of women, muse not vpon their doings, but keep your selues occupied, either in learning or some worke: charge your Wyues and daughters, that they trim not their heads, will the̅ to chasten their looks, for euery woman that dealeth deceitfully in these thinges, is reserued to the punishment of the world to come.

Symeon. Stryue with Symeon the second Brother to auoyde stryke, which blindeth the myndr, pineth the bodie, prouoketh murder. The remedie whereof, is both forgiuing and forgetting. Take to thee Josephs cheerefull countenaunce, a perfect platteforme of a quyet myndr, yet sette before thine eies Symeons withered hande, a right plague for such as sin.

All which disquietnesse and mischiefe safelie to sette aside, let not Juda bee set apart. Gather by him experience, that for a man to glorie in his owne workes is sinfull, and hee which vpbrayeth another mans vice, standeth slipperie. Juda choaked Ruben his eldest Brother, with his fornication: marke, who sinned immediatlie but enuyous and railing Juda: Did hee not offende after the flesh in the Canaanites House? Did hee not take a wife without consent of parentes? Two great sinnes, and alasse in these our dayes too much vsed, yet punished, the one with want, or at the least small tote of Children, saith father Juda the Patriarch, but the o-

Juda.

ther

ther with intollerable danger of body and soule.

Wherefore abstaine from wine, abhor drunkennes, for such a one standereth not, rehearseth not another mans sinnes, breedeth no sedition, but imbraceth loue and charitie in a single heart: as good father Issachar, who neuer railed, nor was hurtfull or spitefull to his neighbor, neuer eate his meate alone, but gaue part to the Poore, neuer remooued the bounds and markes of other mens grounde, but loued all men as his Naturall Children. O that as we read this, so we might expresse the same in life and conuersation. Mercie and Loue are precious iewels, the followers whereof being iointlie conuered prosper, once disseuered come to naught. For the Waters (saith Zabulon) wash away the sand, when the stones and timber are dissolued. Whose mercy & singular compassion was rewarded singularly. Sith his testament, resemble his rare charity in clothing the naked, and feeding the hungry, knowne and vnknowne, as well strangers as his Countrie men. Let not the spirit of Dan possesse your mind: Suffer not the wrath of Gad to settle in your heart. For such work with three fore instrumentes, bitter speech, trecherie, and violent hands.

Wilt thou be taught the redy path to that that thou dost seeke? Two waies there be (saith Aser) like the one, the other vertue.

Issachar.

Zabulon.

Dan.

Gad.

Aser.

Nepthalim. Nepthalims race. Embrace the latter, eschew the former. But hee that walketh in them both blindeth men, deceiueth himself & mocketh God, whose double faced dealing shalbe doubly punished. Such are the couetous, such are they that are mercifull in euilnes, such are they saieth Aser, that faste from meates, but not from fornication.

Haue therfore a simple hart with righteous Ioseph the blessed of the lord, the right figure of Jesus christ: for hatred he shewed loue: being cursed he blessed, beeing shotte through he did not so much as bend his bow: albeit his brethren would haue slaine him, albeit they cast him into a wel, though they sold him as a bondslaue, and that to strangers, and such as hated shepheardes to the death, by whome he was imprisoned & tormented: yet he when they stood in fear, gaue them comfort: when they were welnigh famished, gaue them foode: when by his authoritie might destroie, by his authoritie did preserue: being their Lord, vsing them as his betters: beeing their brother, accepting them as his children: their vnkindnes not spoken of, their cõspiracies forgotten, their cruell dealing mosse louingly, mosse mercifullie forgiuen. You haue heard his loue toward his neighbor, harken his obedience toward god. When he was miserably afflicted did he rage & swel? When he was made a bondslaue of a frée mans son, did he cry out vpon heauen: being vtterly

forsaken

forsaken, did hee impatiently accuse God himself? no, Expectans expectauit dominũ. And at the last, the Lord which hid his face did shew his countenance, of a Captife, in respect, making him free, of a freeman wealthy, of a wealthy subiect, an honorable personage, lord president of Pharaos land. Whom the Egyptians, being aliue, loued, being dead loued, being rotten loued, who living neither wealth nor wo could make to swell neither promise or threates of the Egyptian Strumpet could make slide: and therefore being dead, neither world, diuell, nor mans policy could make forgotten. O that our mortall race myght thus begin, thus persevere, & thus most happily finish.

The Spirite is willing, but the flesh is weake. Learne therefore of Beniamin to inflame thy heart, that thou mayest be ready both in body and soule. Let vs, saith Ecclesiast. commend (and so say I, let vs behold) the noble famous men, & the generation of our fore-elders. For many glorious acts hath the Lord doon in them, and shewed his great power euer since the beginning. Upon the consideration whereof, and speciallie for that I woulde haue nothing wanting in this booke that might serue thy contentation, I haue thought it as well pertinent to deale with the righteous Father, as with the godly children. For to shadow a face only without a bodie, hath his deserued commendation: but who so paintes

Beniamin.

Eccle. 44.

feth a leg without a bodie, or a bodie without a head, it shall not be amisse as I suppose, aswell to terme him a foolish painter, as to iudge the thing vndiscretly painted. Wherefore aswel to see the head as the body, and to heare the father as the children, I haue faithfullie drawne out of scripture (and not according to my fancy fashioned) the death and Testamente of Jacob that blessed & right happy father, added to this ancient monument of the children. Therefore to recompence my paines, read them, but read them diligently, neither read onlie, but contende to followe. For the imitation of good and godly menne is the direct waie and course to godlinesse. So may we account of Jacobs blessing: so maie wee rightlie challenge to be his children.

The Lord which made heauen and earth, the Lorde which gaue his sonne to shed his heart blood for vs, God which disposeth all thinges to his pleasure, preserue our Queene, increase our fayth, and make vs thankefull for his benefits, Amen.

Thine in the Lorde,
Richard Daye.

¶ The Teſtament of Iacob, *made at his death, to his xij. ſonnes, the* Patriarches, concerning what ſhoulde be-*tyde them in the latter dayes, gathered* out of Geneſis. 48. 49.



Come harke my ſons, two things I giue,
My bleſſing and my ban.
The firſt to them that godly liue,
The laſt to wicked man.

The Testament of Iacob.



Gen. 23.

IAcob the sonne of Isaac, born of Rebecca in the yeare of the world 2108. his father being threescore yeres of age, was a perfect man & righteous, dwelling in Tents, not giuen to pleasure and hunting, as his elder brother, elder by nature, not by grace, for the elder shall serue the yoonger, saith the Lord. Why? not for that Iacob had so deserued, but because God had so appointed. Wherfore when he thus by the determinate Will of God, and Heauenly disposition, which ordereth things whatsoeuer, had got his brothers birthright, and his fathers blessing: his parents cõsidering that the slippery daies of carnall copulation did approch, and

Rom. 9. Iacob beloued not of merit, but of Grace.

Gen. 25.
Gen. 26.

Gen. 27.

and warelie fearing his Brother Esau, for that hee conceiued murder in his Hearte, and instituted a birthday of his diuelish purpose, sent him from Berlaba to Mesopotamia, to Laban his mothers brother, there honestly to take a wife, and quietly to liue. For matrimony without consent of Parentes, and due consideration of eyther partie contracted, as it breedeth their disquietnesse, so it prouoketh Gods displeasure. Iacob therfore after long trauell, beeing placed with his Uncle Laban, and seruing him fourteen yeares in labor and pain, & with as great faithfulnes, albeit he was the child of promise, the blessed of the lord, born of a free womã, & that which is more, his uncles bone and flesh, & lord of Canaan: not arguing with himselfe as the worldly children of this earth, saying: shall I which am a free and wealthie mans sonne, bee made a Seruaunt: shall I be a drudge

A caueat for mariage

An example for children.

drudge in my kinsmans house, bee-
ing sent to mary and not to serue)
had giuen him by Laban to wyfe,
for his good seruice (by which God
blessed that little that Laban had
before) his two Daughters, Lea
first, then Rachel with their hand-
maids Bilha & Zilpha: of whome,
according to the promise made to
him in Bethell, that his sæd should
be multiplied: he begat xii. sonnes,
xii. godly fathers of the earth.

Ruben.	Dan.	Isachar.
Symeon.	Nepthalim.	Zabulon
Leuy.	Gad.	Ioseph.
Iuda.	Aser.	Beniami

Thus he beeing blessed of the
Lorde, as well in Chyldren, as in
substance, returned againe to his
naciue coūtry, he and his chyldren,
there to liue, and there to dy. But
beholde the diuyne prouidence of
God: after three and thirty yeares
expired, he was remoued frō Ca-
naan to Gosen in Egypt by means

Mans life is but a pilgrymage.

of

of his sonne Joseph chiefe steward of Pharaos land, whome his brethren heretofore had solde. There he liued xvii. yeeres, and sawe his family encrease exceedingly, to his great ioy and comfort, the rather for that all the other countries about, beeing plagued with great famine, he by Gods mercy did not greatly feele the same. Afterward perceyuing his troublesome pilgrymage drawing to an ende, hee called his Sonne Joseph vnto him, & said: If I haue found Grace in thy sight, Oh put thy hand vnder my thigh. (For in this order they tooke an oth in Jacobs time) deale mercifully with mee and truely, bury mee not in Egypt, but let mee sleepe with my Fathers. Where noting his sure faith in the promise of GOD made to his Fathers, willed him to looke for Canaan his hoped inheritance, & not to trust in Pharaos land. To which his request, when Joseph his louing son obe-

God alway prouydeth for the righteous.

diently

diently did condescend: Jacob taking a little more Strength vnto him, and sitting vp, desirous also to shew forth the great goodesse of the Lord in preseruing him and his, said: God Almighty appeared vnto me at Luz in the Land of Canaan, and blessed mee, saying: Beholde I will make thee fruytefull, and cause thee to multiplye, and will make a great number of People of thee, and will giue this Land vnto thy seede for an euerlasting possession. Thy Sonnes Manasses and Ephraim I take as mine owne, theyr owne Brethren shall bee called after theyr Name. As I came from Mesopotamia, Rachell dyed in the Lande of Canaan, and was buryed by the waie to Ephratho, the same is Bethlehem. Then Jacob, albeit somewhat dimme for age, beholding Josephes two sonnes, said: What are these? to whom Joseph answered: they are my sonnes, which God hath giuen mee. O bring them to mee, said Jacob, and let me

Parentes ought to tel their children Gods Blessings.

That is, shall bee vnder their Tribe.

blesse

blesse them. I hadde not thoughte to haue seene thy face Ioseph, yet lo god hath shewed me thy seed.

God in whose sight my fathers Abraham and Isaac did walke: GOD which hath fedde me all my lyfe long vntill this daie, and the Angell which hath deliuered me from all euill, blesse these Laddes, and let my name be named in them, and the name of my fathers, Abraham and Isaac, and that they maie growe into a multitude in the middest of the earth.

Christ.

Counted as one of his childre, not that they should pray vnto him beeing dead, as Eccius gathered.

Then as Ioseph lifted his Fathers hãd from Ephraim to Manasses the elder, Iacob said: Let it be, I know it well my sonne, hee shall also be a great people, but his yunger brother shall be greater, in thee let Israell blesse and say, God make thee as Ephraim & Manasses. **After this he fainting said:** Behold Ioseph, I die, God shall be with you, and bring you againe to the Lande of your Fathers. Moreouer I giue vnto thee a portion of Land aboue thy Brethren, which I con-

God hath mercie on whome hee will.

By Fayth Iacob diuideth the Land, as yet but hoped for.

conquered by sword and Bowe of the Amorites. And come you hither also, O my children, that I may tell you what shall come on you in the laste daies: Gather yee together, and heare ye sonnes of Iacob, harken vnto Israel your father.

Begotten in my youth

Ruben my first borne, my Mighte, my strength, excellent in dignity and power, vncõstant as water, thou shalt not excell because thou diddest defile my couch.

Leuie had no Tribe, and Symeon was vnder Iuda. Iudg. cap. 1.

Symeon and Leuie, Brethren in euill, who in your wrath slue a manne, and in your selfewill dygged downe a Wall: Cursed bee your Wrath, for it was shameleste, and your fiercenesse, for it was cruell. I will deuyde you in Iacob, and scatter you in Israel.

Blessinges of Iuda, a worthy captaine.

Iuda, thy hande shall bee on the necke of thyne enimies. Thy bretheren shall stoope vnto thee, as a Lyons whelpe shalt thou come vp from the spoyle: thou shalt couche as a Lyon, and as a Lyonesse. Who shall styr thee vppe? 2. The Scepter shall not

not depart from thee, nor a lawegiuer from betweene thy feete, vntill Shiloh come, all Nations shall seeke after him. 3. Thou shalt bind thy Asse fole to the Vine, and the Asses Colt to the beste Vyne; thou shalt washe thy garment in wine, and thy cloke in the blood of grapes: thy eies shall be red with Wine, and thy teeth white with Mylke.

2 A Noble Prince Christ.

3 A fertile Land.

Zabulon, thou shalt dwel by the sea side, and thou shalt bee an Hauen for ships, thy border shal be vnto *Zidon*.

Isachar, thou shalt be a strong Asse, couching downe betweene two burdens: And thou shalt see that rest is good, and that the lande is pleasaunt, and shalt bowe thy shoulder to beare, and shalt be subiect vnto tribute.

Dan, thou shalt iudge the people, as one of the Trybes of *Israell*. Dan thou shalt bee a Serpent by the waie, an Adder by the Pathe, byting the Horse Heele, so that his Ryder shall fall backward. Then Iacob foreseeing in his mynd the great cala-

Iudg. 13. 14. 15. 16.

mitie that should betide his posteritie, comforting himselfe, and resting in Gods promise, cryed out with heart and mynde: O Lord I haue waited for thy saluation.

Iosu. 1.21. Gad, an Hoast of men shall ouercome thee, but thou shalt ouercome at the last.

Num. 33. And what shall I saie to Aser? his bread shall bee fat, and hee shall haue pleasures for a King.

Iudg. 4.5 Neptalim is a hinde, sent for a present, giuing goodlie words.

The blessing of Ioseph. Encrease of family. Ioseph is a flourishing Bough by a Well side, the small Boughes shall runne vppon the Wall. The Archers shot against him and hated him: but his Bowe was made strong, and his Armes strengthened by the hands of the Almightie God of Iacob. Out of him shall come an Heardman, a stone in Israell. All these thinges shall come from my Fathers, God which hath helped thee, & blessed thee with blessings of the Heauen, with blessings of the deepe beneath, with Blessinges of

All thinges come of God.

breast

breastes and wombe. The blessinges of (mee) thy Father, that I giue thee, are stronger than the blessinges that I had of myne elders. Vntill the ende of the hilles of the worlde, they shal be on thy head.

Beniamin shal rauen as a Woolfe, in the morning hee shall deuour the praie, and at night deuyde the spoyle. And nowe, when I shall bee gathered to my people, burie mee with my Father in the caue that is in the Fielde of Ephron the Hethite, in the Caue that is in the Field of Machpelath, which is before Mamre in the land of Canaan, which Abraham boughte, with the Field of Ephron the Hethite, for a Possession to burie in, whereas were buried Abraham and Sara his Wife, and Isaac with Rebecca, and there I buryed Lea. The Fielde and the caue that is therin, was bought of the Chyldren of Heth.

Not for the holynes of the place, but for memorie of Gods promise.

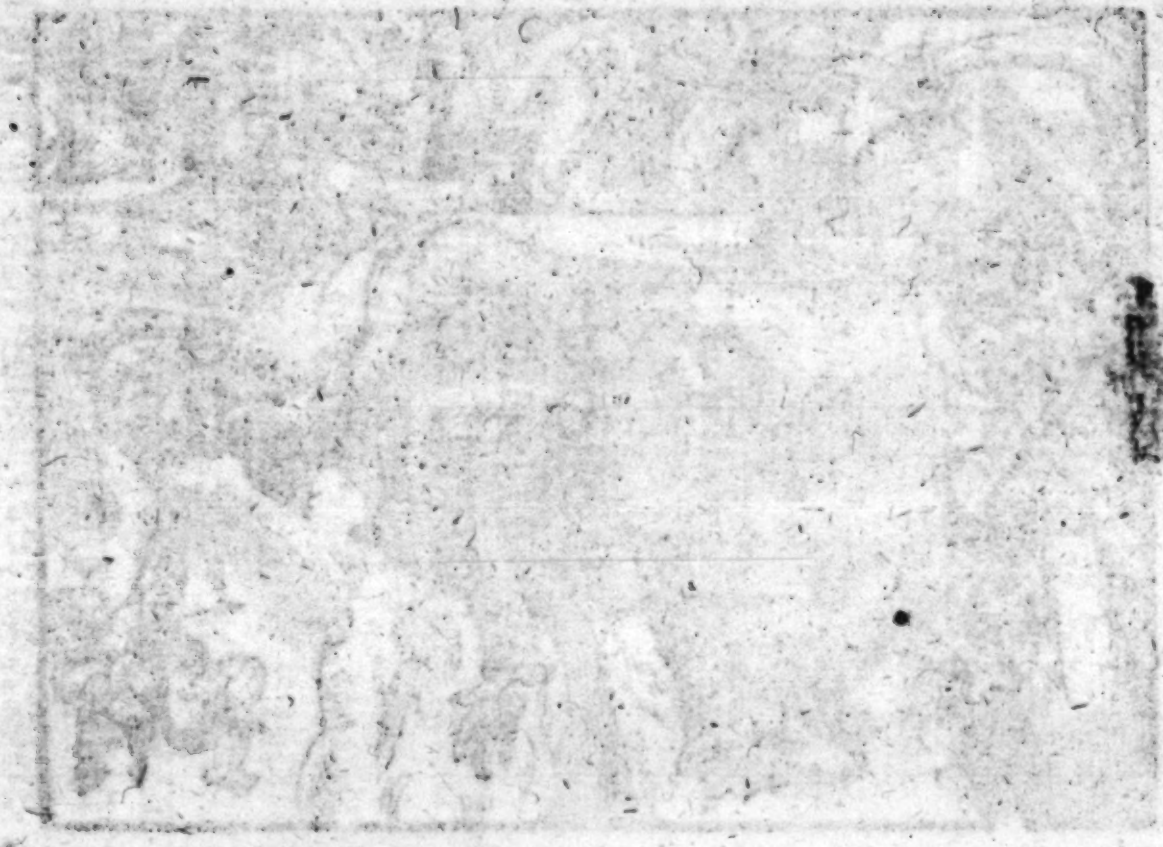
When Iacob had made an ende of commanding all that he would vnto his sonnes, hauing liued one

hundred forty and seuen yæres hæ plucked vp his fæt into the bedde, and quyetlie dyed. Then Joseph falling vpon his fathers face, and kissing him with teares, caused him to bee embalmed by Phylitions to the space of fortie dayes, and mourned for him threescore and ten dayes. Who departing from Egypt into Canaan with noble men of the land in Charets and Horssemen, buried him in the place which Jacob had appoynted.

A token of a good conscience.

FINIS.

Patriarchs



¶ The Teſtamente of Ruben,

made to his Children at his death, concerning the things that he had in his mind, by the ſuggeſtion of the ſpirite of foreknowledge.



Behold the pot, the beare, the bed,
do note the ſtrength, the luſt
Of Ruben, and vnconſtant head,
who therefore was accurſt.

THis is the Copie of Rubens testament, concerning all the things which he gaue in charge to his children before he died, in the hundreth and fiue and twentith yere of his life. Two yæres after the decease of Joseph, his children and childrens children, came to visite him in his sickenes, and hee said vnto them.

My Children, I die, and go the waie of my fathers. And seeing there his brethren, Juda, Gad, and Aser, hee saide vnto them. Lift me vp my Brethren, that I maie tell you and my Children the thinges that I haue hidden in my heart, for I am henceforth drawing to my long Home. Then standing vp, he kissed them, and weeping, sayde. Hearken my Brethren, and you my children giue eare to the words of your father Ruben, marke what I giue in charge to you. Behold I commaund you this daie before the God of heauen, that yee walke not in the ignorance of youthfulnesse and fornication, wherinto I ouershot my selfe and defiled the bedde of my father Jacob. For I assure you that the Lorde did therefore stryke mee with a sore Plague in my flanks

Death is our long home.

Fornication plagued. Gen. 35.

[a] Prayer and repentaunce stayeth Gods wrath.

[b] The Blessing and prayer of a Father to God for his chyldren, of what Benefite.

In repentãce the hart is to be considered, not externall action.

space of seuen moneths, and [a] I had perished if my father [b] Jacob had not prayed to the Lorde for mee, because hee was minded to haue slayne mee. I was thirtie yeares olde when I did this euill in the sight of the Lord, and seuen moneths was I sick to the death, and with a free hart did I seauen yeere penance before the Lorde, I dranke no wine nor strong drinke: no flesh came within my mouth: I tasted not anie fine bread: but I mourned for my sinne, for it was great, and there shal none such bee doone in Israell. And now my sonnes heare mee, that I maie shewe you what I saw concerning the seauen spirits of error in my repentaunce. Beliall giueth seauen spirites against a man, which are the welspring of youthfull works, and seuen spirits are giuen man in his creation, whereby all his workes are done. The first is the spirit of lyfe, wherewith is created his beeing. The second is the spirit of seeing, wherwith commeth lusting. The third the Spirite of hearing, where with commeth learning. The 4 is the spirit of smelling, wherwith commeth delight, by drawing in of

The eyght instrumẽts whereby man worketh, and the effect of them.

1 Lyfe:
2 Seeing.
3 Hearing
4 Smelling.

the

the Aire, and by breathing of it out again. The fift is the spirit of Speech, wherewith knowledge is made. The sixte is the Spirite of Tasting, whereof commeth the feeding vppon thinges that are to bee eaten and dronke, and through them is ingendered Strength, because the substaunce of Strength is in meate. The seauenth is the spirit of Seed and generation, wherewith entreth in through the lust of pleasure.

5 Speech.
6 Tasting.
7 Seed and of what property.

For this cause it is the last of creation, and the first of Youth, because it is full of Ignorance, and Ignorance leadeth the yonger sort as a blind body into the ditch, and as an Ox to the stall. Among all these is the eyght spirite, which is of Sleepe, with whome is created the wasting awate of Nature, and the Image of Death. With these spirites are mingled the Spirites of errour. Whereof the first is the spirit of lecherie, who lyeth within in the nature and senses of man. The seconde spirit vnsatiablenesse lyeth in the bellie. The third spirit of stryfe, lyeth in the Liuer and in choller. The fourth Spirite is of brauerie and gallantnes, that the party may seeme comely by excesse. The fifthe is the Spirite of Pryde, which moueth a man to minde o-

Sleepe and of what property.
Eyght spirites of error, and of what property.
1 Lechery.
2 Gluttony
3 Enuie.
4 Brauery
5 Pryde of what property.

uer

ther great thinges, or to thinke wel of himſelfe. The firſt is the ſpirit of lying or vaine glorioufneſſe in boaſting a mannes ſelfe, and in deſire to fyle his talke concerning his owne kindred and acquaintance. The ſeuenth is the Spirit of vnrighteouſneſſe, which ſtirreth vp the affections that a man ſhoulde performe the luſtfull pleaſures of his heart. For vnrighteouſneſſe worketh with all the other ſpirites, by taking guyle vnto him. Vnto all theſe Spirites is matched the eight ſpirit, which is the Spirite of ſleepe or ſluggiſhneſſe, in erour and imagination, and ſo the ſoules of yong folkes periſhe, becauſe their myndes are darkened and hidden from the truth, and vnderſtand not the law of the Lord, neither obey the Doctrine of their Fathers as befell to mee in my youth. But nowe my Children loue the truth, and that ſhall preſerue you. Hearken to your Father Ruben, and lette not your eyes 1 runne gazing after Women, neither be yee 2 alone with a Woman that is married, neyther doe ye ſeeke about 3 what Women are a doing. For if I had not ſeene Bilha bathing of herſelfe in a ſecrete place, I hadde not fallen into that great wickednes. But my mind ran

6 Vayneglory in what it conſiſteth.
7 Vnrighteouſnes.
8 wilfull ignorance.
Diſcommodities of ignorance.
Ringleaders to fornication.
1 A greedy eye.
2 Cloſe cõpanie with women.
3 Buſy queſtions.

ſo

ſs vppon the naked woman, that it ſuffered me not to ſléepe till I had committed abhomination. For whyle my father Jacob was awaie at his Father Iſaackes, and I in Gader hard by Ephrata, a houſe of Bethleem, Bilha fel 4 dronken, and as ſhe lay aſléepe vncouered in her chamber, I wente in ſo, and ſeeing her nakednesſe, wrought wickednes with her: and leauing her aſléepe, went my waie. By and by an angell of God bewrayed my wickedneſſe to my Father Jacob, who comming home, mourned for mee, and touched not Bilha anie more. Therefore looke not vppon the beautie of women, neyther muſe you vpon their doinges, but walke yée with a ſingle heart in the feare of the Lord GOD, buſying your ſelues about ſome Worke, and kéeping your ſelues occupyed eyther in Learning, or about your flockes, vntill ſuch time as God giue you ſuch Wiues as hee liſteth, leaſt you doe ſuffer, as I haue doone. I durſt not looke my father in the face to his dying daie, nor ſpeake to anie of my Brethren for ſhame. My conſcience byteth me euen yet ſtill for my ſinne. But my Father comforted mee, and prayed for mee vnto the Lorde, that his wrath might paſſe

4 Dronkennes.

Nothing ſo ſecretly doone, but it ſhal be open A Godly caueat.

Labour a preſeruatiue from fornication.

A guiltie conſcience is a great burden.

passe awaie from mee, as the Lorde himselfe shewed vnto mee. Therefore from that time forth, I was kept from sinning any more. And you my children likewise, keepe yee that I shall tell you, and you shall not sinne. For Fornication is the destruction of the Soule, separating it from God, and making it to draw vnto Idols, because it leadeth the mynde and vnderstanding into errour, and bringeth men to their Graue before their tyme. For whoredome hath vndone many men. And although a man be ancient or noble, yet doth it shame him & make him a laughing stock, both before Beliall and the sons of men. But Joseph, because he kept himselfe from all Women, and cleansed his thoughtes from all fornication, founde fauour both before the Lorde and men. The Egyptian Woman did much to him by vsing the helpe of witches, and by offering him slabersawces: but the purpose of his minde admitted no noysome desire. For this cause the God of our Fathers deliuered him from all death, both seene and vnseen. For if fornication ouerrule not your mynde, neyther shall Beliall prevayle against you, Women are hurtfull thinges

The fruyte of fornication.
1 Destruction of the soule.
2 Idolatry
3 Shortnes of life.
4 Ignominious shame.

Josephes chastity, rewarded.

my

my sonnes, because that when they want power and strength against a man, they worke guilefullie to draw him to them by traines: and whom they cannot ouermatch in strength, him they ouercome by deceit. For the Angell of the Lorde which taught me, tolde mee of them, that they bee ouermastred by the spirite of fornication more then men bee, and that they bee euer practising in their parts against men, first making their myndes to erre by decking of themselues, then shedding their poison into them by sighte, and finallie catching them prisoners by their doinges: for a woman is not able to inforce a man. Therefore my sons flie fornication, charge your wiues and daughters that they trim not their heads, and will them to chasten their lookes, for euerie woman that dealeth deceitfullie in these things, is reserued to the punishment of the world to come. For by such meanes were the watchers deceyued before the flood: as soone as they saw them they fell in loue one with another, and conceiued a working in their myndes, and turned themselues into the shape of men, and appeared to them in their companying with their husbandes: and the women by

Properties of vnchast women.

A note for garish attire, and wanton lookes.

An example of this mischiefe. Gene. 6.

Teachers infectious companie corrupteth the mynde.

by conceiuing the desire of them in the Imagination of their minde, brought forth Gyantes. For the Watches appeared to them of heyght vnto Heauen. Therefore, keepe your selues from fornication, and if ye intende to haue a cleane mynde, keepe your senses from all Women, and forbid them likewise the companie of Men, that they maie haue also cleane myndes. For although continuall companyings do not alwayes worke wickednesse, yet breede they incureable stinges to them, and to vs euerlasting shame before Beliall, because that fornication hath neyther vnderstanding nor godlinesse in it, and all enuyousnesse dwelleth in the desire thereof, and for that cause shall yee enuie the Children of Leuie, and seeke to be exalted aboue them, but ye shall not be able to compasse it: for God will auenge them, and you shall die a dangerous death: for vnto Leuy and Juda hath the Lorde giuen the soueraigntie, and vnto mee, and Dan, and Joseph, hath bee granted to be Princes with them. Wherefore I charge you, beare Leuie: for he shall know the lawe of the Lord, and deale forth iudgement, and offer sacrifices, for all Israell, till the full tyme of Christ, the Chiefe

Enuy accompanieth fornication, shame followeth.

Gen. 49.

He prophesieth of Christ.

Priest

yzieſt, becauſe the Lord hath ſpoken it. I charge you by the God of heauen, that euerie of you doe deale faythfullie with his neighbour, and ſticke vnto Leuie in humblenesſe of hart, that ye maie receiue bleſſing at his mouth, for he ſhall bleſſe Iſrael and Iuda, God hath choſen Iuda to be the king of all people, wherefore worſhip you his ſeed, for hee ſhall die for you in battels both viſible and inuiſible, and ſhall raigne ouer you world without end.

Faithfull dealing with neighbours.

Gen. 49.

Ruben hauing giuen his Children the foreſaide charge, and bleſſed them, dyed: Then they put him in a coffine, and caried him out of Egypt, buried him at Hebron, in the double caue where his fathers ſlept

(.·.)

FINIS.

¶ The Teſtament of Symeon, *made to his Children at his death,* concerning Enuie.



The heart in womans mouth, the face,
the ſword, the wolfe, the cap:
All theſe paint out the enuious race,
that run to their miſhap.

THe copy of Symeons words which hee spake vnto his sons at his death, in the hundred & twentieth yeare of his life, in the which Joseph died. For they came to visite him vpon his death bed, and hee sitting vp, kissed them, saying.

Hearken my children, heare mee your father Symeon, what soeuer I haue in my hart. I am my father Jacobs second son, and my mother Lea named me Simeon, because the Lord heard her praier, I became verie mightie, I went through with my doinges, and was not afrayde of anie thing. For my heart was stout, my minde vnmoueable, and my stomach discourageable: for hardines is giuen of the highest into mennes soules and bodies. In those daies I enuied Joseph, because my father loued him, I hardened my heart against him to kill him, because the prince of error sending foorth the spirite of enuie, so blinded my minde that I coulde not take héede to spare my Father Jacob. But his God, & the God of his fathers, sending his angell, did rid him out of my handes. For while I went into Sychem to carrie farre

Gen. 29.

Hardines of whom it is.

Gen. 37.

Man purposeth, God disposet.

for our flockes, and Ruben into Dotaim, where all our necessaries were laide vp in store: our brother Iuda sold him vnto the Ismaelites, and therfore when my brother was come againe, he was sorie, for he intended to haue conueied him safe agayne to our father. But I was angrie with Iuda, for letting him go aliue, and bare him grudge fiue moneches after: howbeit God letted mee, and restrained the working of my handes, for my right hande was halfe withered vp for seuen daies together. Then did I perceiue (my sonnes) that that befell me for Iosephs sake, whereupon I repented sone after, and besought the Lorde to restore my hand, and I woulde abstaine from all rancor, enuie, and follie. For I knew I had conceiued a wicked thoughte against the Lorde, and against my father Iacob, for my brother Iosephs sake whom I enuied.

Now therefore my children keepe your selues from the spirits of error and enuie. For enuie ouerruleth the [a] minde of euerie manne, suffering [b] him not to eate or drinke in rest, or to do any good thing, and is alwaies egging him to [c] slaie the party whome he enuieth, and pining [d] awaie at his

Enuie described.

[a] Blindeth the mind.

[b] Hindreth sustenance.

[c] Procureth murder.

[d] Pineth at

his prosperitie. Two yeares together I punished my soule with fasting in the feare of the Lord. For I knew that the waie to deliuer mee from enuie, was the feare of the Lord. If a man flie vnto the Lorde, the wicked Spirite flyeth from him, so as his mind becommeth meeke, and of spitefull he becommeth pittifull, bearing no grudge towards such as loue him, and so his enuy ceaseth. And because my father sawe mee sad, he asked me the cause of it. To whom I lied, saying: I haue a paine in my stomach: for I was sorie of all my Brothers, for that I had beene the cause of Iosephes selling into Egypt. And when I came into Egipt, and was put in ward by him as a spie: Then perceiued I, that I was iustlie punished, and I was not sorie for it. But Ioseph being a good man, and hauing Gods spirit in him, and being full of pitie and mercie, minded not to do me any harme, but loued me as wel as the residue of my brethren. Therefore my children, keepe your selues from all spite and enuie, and walke in singlenesse of minde, and good conscience, after the example of your fathers brother, that God maie giue you grace, glorie, and blessednesse, vppon

mens prosperitie.

A remedie against enuy.

Gen. 42.

Ioseph mercifull to his brethrē. Gen. 50.

A sure token of good nature.

your heads, as you see in him. Of all the dates of his life, he did neuer cast vs in the teeth with it, but loued vs as his owne soule, and more then his owne Children, honouring vs, and giuing vs riches, cattell, and Corne aboundantlie. You therefore my children, loue ye one another with a good heart, and putte from you the spirit of Enuie: for it maketh a mannes soule to grow sauage, marreth his bodie, breedeth wrath and warre in his thoughts, setteth his blonde on fire, driueth him out of his wits, and suffereth not reason to beare anie swaie or rule. Moreouer, it taketh awaie his sleepe, disquieteth his minde, and maketh his bodie to tremble: For euen in sleepe some spice of imagined malice gnaweth him, cumbring his soule with Spirites of mischiefe, making his body ghastlie, and his minde affrighted with trouble, and appearing vnto men, as it were with a pernicious Spirite, and pouring out of poyson. Therefore was Ioseph faire of face, beautifull and comelie to beholde; because no wicked thing dwelte in him, for he had a countenance cleere from combe-rance of minde. And nowe my children let your hearts be meeke before the Lord, and

Properties of enuie.
1 Corruption of life.
2 Distemperature of body.
3 Small sleepe.

Gen. 39.
A token of a quiet mind.

walke

walke right before man: so shall yee finde fauor both with God and man: and beware that ye fall not to whoredome. For whoredome is the mother of all naughtines, separating a man from God, & sending him to Belial. For I haue seene in Enocks writings, that you and your children shall be corrupted with whoredome, and do Leuie wrong by the sword. But they shal not preuayle against Leuie, because hee shall fight the Lordes battels, and take all your tentes, and verie fewe shall bee denied in Leuie and Juda, for he shall be your Captaine, and my father Jacob prophesied in his blessings. Behold, I tell you all these thinges aforehand, that I maie be cleare from the sinne of your soules. Now if you put from you all enuiousnes, and all stiffe neckednes, all my bones shall flourish as a rose in Israel, and my flesh as a Lillie in Jacob, and my sauor shal be as the sent of Libanus, & my holy ones shal be multiplied as the Cedars for euer, & their boughes shall spreade out in length for euermore. Then shall the seede of Chanaan perishe together, with all the remnant of Amalecke. All the Capadocians shall perishe, and all the Sethians shall bee destroyed.

Effectes of whoredome. Gen. 49.

Parents teaching not their children are guilty.

Commodities of concord.

Exod. 17.

then shall the land of Cham fall, and all the people goe to wrecke. Then shall al the Earth rest from trouble, and all men vnder Heauen from war. Then shall Sém be glorified, when the great Lorde God of Israell appeareth vppon earth as a man, to saue Adam in him. Then shall the spirites of errour bee troden vnder foote, and men shall reign ouer hurtfull fiends: then shall I arise againe in hote, and blesse the highest in his wonderfull works: for God taking a bodie vpon him, and eating with men, shal saue men. And now my children obeie Leuie, and you shall be deliuered by Iuda: and aduance not your selues aboue these two tribes, for of them two shall the sauing health of God spring vnto vs: For the Lord shal set vp, of Leuie the prince of priestes, and of Iuda the King of Kinges, God and man. So shall he saue al the gentiles, and the ofspring of Israell. For these things sakes I charge you to commaund your children, to keepe these things throughout all their generations.

Iohn 1.

The fruite of obediẽce. Gen. 49.

A note for parents.

And Symeon making an ende of these his sayings and commandements, to his children, slept with his fathers, when as he was of the age of a hundred and twentie yeares.

yeares. And then they laid him in a coffin of woode that rotteth not, that they might cary his bones again into Hebron, & they conueied him priuilie in the warre of the Egyptians. For the Egyptians kept the bones of Joseph in the kings tresury. For their enchanters told them, that whensoeuer Josephes bones were carried awaie, there should be such a plague of misie and darkenesse among the Egyptians, as one brother should not knowe another, no not euen by torchlight: and Simeons children bewailed their father according to the lawe of mourning, and continued in Egypt till the date of their departing thence vnder the hands of Moyses.

The

¶ The Testament of Leuy, *made to his Children at his death,* concerning priesthood.



Flie sinne, be iust, rage not, giue light,
Ye preachers of Gods word:
For what thing else shewth sun and moone,
Dame Venus, Wolfe, and sword?

THE Copie of Leuies wordes, namelie which hee spake to his children concerning all ỳ things which they should do, and which shoulde happen to them, vnto the date of iudgement. Hee was in wealth when hee called them vnto him, for he knewe before when hee shoulde dy. So when they were come together hee said vnto them.

I Leuy was bred and born in Carram, and afterwarde came with my father into Sichem. I was at that time but young, about 11. yéeres old when I helped my brother Symeon to reuenge our sister Dina against Hemor. Now as we were feeding of our flockes in Abelmaul, the spirite of the vnderstanding of the Lord came vpon me, and I saw all men vndermining their owne waies, & howe vnrighteousnes had builded her selfe a fortresse, and wickednes sat vpon the towers therof. And I was sory for mankind, & besought the lord to saue them. Then fel there a sléepe vpon me and I saw a verie hie mountaine: It was the mountaine of Aspis in Abelmaul. And beholde, the heauens opened, and the Angell

Leuie his birth and country. Gen. 34.

Loue of a true Pastour.

The vision of Leuy.

Christ. gell of God said vnto me: Leuie, come hither: and I went from the first heauen to the seconde, and there saw the water hanging betweene the one and the other. And I saw the third heauen much brighter then

Christ. them both: for the height thereof was infinite. And I said to the angell, what meaneth this? And the angell answered me, maruell not at these thinges, for thou shalt see foure heauens yet brighter, & without comparison when thou commest vp to thē. For thou shalt stande by the Lorde, and be his minister, and vtter his secretes vnto men, and preach of the deliuerer of Israell which is to come. By thee and by Juda the Lord will appeare to men to saue al mankind in them. Thy life shall depend vppon the Lord, by him shalt thou haue thy fields, vineyards, fruites, gold, and siluer. Therfore hearken as touching the seauen heauens. The lowest is most lowring, because it is neerest to al the vnrighteousnes of men. The second, hath fire, snowe, and yse, prepared by the Lords appointment a-

2 gainst the day of Gods rightfull iudgement. In it are al the spirits of vengeance

3 for the punishing of the wicked. In the third are the powers of hostes ordained a-

gainst

gainſt the daie of iudgment, to take vengeance vpon the Spirits of error and Beliall. In the fourth aboue theſe, are the ſaintes, for in the higher places dwelleth 4
great glorie in the holy of all holies aboue all holineſſe. In the next vnto this are the 5
angels that do ſeruice in Gods preſence, and ſéeke his fauour in all the ignorances of the righteous. They offer vnto the Lord the ſweet ſauour of a reaſonable ſeruice, a ſacrifice without bloude. In the other that 6
is vnder this, are the angelles that bring anſweres from the angelles in Gods preſence. In that which is aboue it, are the 7
thrones and poteſtates, wherein is continuall offering vp of Hymnes vnto God. Therefore whenſoeuer the Lord looketh vpon vs, all of vs are moued; yea, and euen heauen, earth, and the bottomleſſe deepe are moued at the ſight of his greatneſſe, but the children of men being witles, ſhall ſinne and prouoke the highest vnto wrath. Now therefore vnderſtand that the Lorde will execute iudgement vpon the children of men. Becauſe that men will ſtill continue in vnbeliefe and vnrighteouſneſſe, euen when the ſtones ſhall cleaue aſunder, the Sunne be darkened, the waters dried

vp,

vp, the fire quake, and all creatures be troubled at the fainting of the invisible Spirites, and the spoyling of hell in the passion of the highest: therefore shall they bee condemned to punishment. The highest then hath heard thy prayer, to separat thee from unrighteousnes, and to make thee his sonne and seruant; and a minister in his presence, a lanterne of knowledge to lighten Iacob throughlie, and to bee as a daie sunne among the children of Israell, and vnto thee and thy seed shall the power of blessing be giuen, till God visite al nations in the bowelles of the mercie of his Sonne for euer. Neuertheles thy sonnes shall laie their hands vpon him to crucifie him, and for this cause is wisedome and vnderstanding giuen vnto thee, to giue thy children knowledge of him, because that if they bless him, they shal be blessed, and they that curse him shall perish in his sight. And the angell opened me the gates of Heauen, and I sawe the holie temple, and the highest sitting on the Throne of glorie, and he said to mee: Leuie I haue giuen thee the blessings of the priesthoode, till I come my selfe to dwell in the mids of Israell. Then the angell brought mee

A minister what he should be: of himself not righteous. Math. 5.

End of the priesthood prophesied.

Christ his passion prophesied.

Christ.

downe

downe to the earth, and gaue me a shielde and a sword, saying: execute vengeance in Sichem for Dina, and I will bee with thee, for God hath sent mee. And at that time I slue the Sonnes of Hemor, as it is written in the tables of Heauen. And I said vnto him, Lord I praie thee tell me thy name that I maie call vppon thee in the time of my trouble. And he answered, I am an angell which excuseth Israell, that he might not bee stricken for euer, because all wicked Spirites lie in wayte for him. Afterward beeing waked as it were out of sléep, I blessed the most high hest, and the angell that excuseth the of spring of Israell, and all righteous men. And when I came to my Father, I founde an Aspe of brasse, whereuppon the hill toke the name of Aspis, which is hard by Gebat on the right side of Abyla. And I laid vp these sayings in my heart, and I counselled my father and my brother Ruben to perswade the sonnes of Hemor to be circumcised, because I was zelously grieued for the abhomination which they had wrought in Israell. For first of all I killed Sichem, and then Symeon killed Hemor, and after vs came our brethren, who smote the Cittie

Gen. 34.

Christ our redeemer.

The zeale of a Minister.

Gen. 34.

with

Gen. 34. with the edge of the swoord. When my Father heard of it hee was angrie, because they had receiued circumcision, and were killed afterwarde, and therefore he dealte otherwise with vs in blessing. For we sinned in doing it against his will, and he fel sicke the same date. But I knew than the Lord intended euill to the Sichemites, because they had heretofore purposed to haue done the like vnto Sara, as they did vnto our Sister Dina: but God letted them. And they persecuted our father Abraham (as then a stranger) and carried away his cattell, and furthermore did beate Jeblao verie sore, who was born in his house. After the same manner dealte they with all other strangers, taking away their wiues from them by force, and driuing the men themselues out of their contry. For which cause the wrath of the lord cam vpon them in the end. And I said to my father: Sir bee not offended, for God will bring the Chanaanites to nothing before thée, and giue their land vnto thée, and vnto thy holy one after thée. For from hēceforth Sichem shall bee called the Citie of fooles, because that as men do scorne fooles, so haue wee scorned them for their working of follie in

Gen. 49.

The manner not the doing rebuked.

The sin of the Sichemites.

Raped Dina,

Persecuted strangers.

Gen. 12.

Banished their wiues

Israel

Iſraell in taking away our ſiſter for to defile her. Then came we into Bethell, and there when I had ſacrificed threeſcore and ten daies together, I ſaw the thing again as I had ſeene it before. And I ſaw ſeuen menne in white rayment ſaying vnto me: Vppe, put on the Stole of Prieſthode, the Crowne of righteouſneſſe, the Reaſonall of vnderſtanding, the Robe of trueth, the Breaſtplate of faith, the Miter of holines, and the Ephod of prophesie. And ſo euery of them bringing ſomething with him, did put them vpon me, ſaying: Be thou henſeforth the Lordes Prieſt, thou and thy ſeede for euermore. The firſt of them annoynted me with holie Oile, and gaue mee the Scepter of iudgment. The ſecond waſhed me with cleane water, and fedde me with breade and wine, that is to witte with the moſt holie of holies, and cloathed me with a glorious Robe down to the ground. The third did put vpon me a Silken garment, like vnto an Ephode. The fourthe girded mee with a girdle like vnto Purple. The fifth gaue vnto mee an Oliue bough, verie full of fatneſſe. The ſixte did ſet the Myter of Prieſthode vpon my head. The ſeuenth filled my handes with Incenſe, to the in-

Gen. 35.

The miſtery deſcribed.

Exod. 28. Leuit. 8.

tent I should execute the office of a priest vnto the Lord. And he sayde vnto me, Leui, vnto thee Principall thinges is thy seede appointed of God, namelie to be a signe of the glorious Lord that is to com, and he that beléeueth shall be the first. The great lotte shall not fall vpon him, the second shall be in Priesthode, and the thirde shall haue a newe Name, because a King shall rise vp in Iuda, and renew my priesthood, according vnto the figure of the Gentiles, amõg all nations. But the comming of him is vnutterable, as who shall be the Prophet of the Highest, borne of the seed of our father Abraham. All the pleasant thinges of Israell shall be giuen vnto thée and to thy seede, and you shall eate all that is faire to see to, and thy séede shall distribute the Lordes Table, and of them shall bee high Priestes, Iudges, and Scribes: for in their mouth shall the Holie thinges be kept. When I awoke, I perceiued that this vision was like the other, and I laide it vp in myne hart, and shewed it not vnto any man liuing vppon the earth. The first two daies I and Iuda went to our grandfather Isaac, and hee blessed me according to all the sayings of the visions that I had séene,

The thrée blessings of the family of Leuy.

Christ prophecied.

A distributing excludeth the sole receyuing of the Sacramẽt.

seene, but he woulde not go with vs vnto Bethel. But when we came to Bethel, my father Jacob sawe in a vision concerning mee, that I should bee their Priest before the Lorde. And he arose in the morning, and tithed all thinges to the Lorde by mee. Then came we to Hebron to dwell there, and by and by Isaac called me to expound the lawe of the Lorde, according as Gods angell had shewed it to me, and he taught mee the lawe of Priesthoode, Sacrifices, Burnt offeringes, Firstlinges, Free will offeringes, and offeringes for health. Euerie daie he taught me vnderstanding, and called vpon me continually before the lord saying: my sonne giue no eare to the spirite of fornication, for he will follow thee and defile the Holie thinges by thy seede. Therefore take thee a Wife in thy youth, suche an one as hath not anie blemish nor vncleanenesse, nor is of the kindred of the Allophites, or of the Gentiles. And before thou enter into the holies, wash, and likewise ere thou sacrificest, and also when thou hast done, offer vnto the Lorde the fruites of the twelue trees that are euer green, as my father Abraham taught me to do: and the fruit of all cleane beasts, and of cleane

Exod. 29. Leui. 1. 2. 3.

In exhortation for ministers. A minister may be maried. Leuit. 21.

Hee must come with a pure mind to execute his office. Leu. 1. 2. 3. 4

foules offer thou in sacrifice. Likewise offer vppe the first borne of al things, and the first fruites of the Wine, and sprinkle all thy sacrifices with salt. Nowe therefore my Sonnes, keepe yee all the things that I commande you: for whatsoeuer I haue heard of my fathers, that haue I told vnto you. I am cleare from al the wickednesse and sinne which you shall commit to the ende of the world. Yee shal worke wickednes against the Sauiour of the world, and yee shall seduce Israel, stirring vppe muche euill against him from the Lorde, and dealing wickedlie with him, so that Hierusalem shal not continue, by reason of your naughtinesse. The Vayle of the Temple shal be rent in sunder, to discouer your foulenesse, and yee shal bee scattered as prisoners among the heathen, and bee scorned, cursed, and troden vnder foote. Neuertheless the House which the Lorde shal choose, shal bee called Hierusalem, as the Booke of Enoch the righteous conteineth. Therefore when I was twentie and eight yeeres old, I took a wife whose name was Melcha, and shee conceiued and bare me a Son, and called his name Gershon, because we wer but strangers in our lād.

A comfort for godly parents.

Prophesy of the destruction of Israell.

The realm plagued, whose ministery is wicked.

Gen. 36. Leuy his progenie.

For

For Gershon signifieth banishment. Now I knew of him that hee shoulde not bee of the chiefe degree. The seconde was Caath, who was borne the fiue and thirtith yéere. I saw a vision eastward, how al the congregation stood vp aloste, and therefore I called his Name Caath, which signifieth the beginning of greatnesse and Learning. The thirde was Merari, who was born in the fiue and fiftieth yéere of my life: and because his mother was hardlie deliuered of him, shée called him Merari, which is as much to saie as my bitternesse. And in the thrée score and fourth yéere of my life, was my daughter Iochebed borne in Egypt: and so was I honourable among my brethren. Also my Sonne Gershon took him a wife, which bare him Libny and Schimi. The sonnes of Caath were Amram, Yhuar, Hebron, and Aziell: and the Sonnes of Merari were Mahali and Mushi. In the foure score and fourtéenth yeere of my life Amram toke vnto wife my daughter Iochebed, because that hée and shée were borne both on one day. I was eight yéere old when I entered into the lande of Chanaan, and eightéene yeere olde when I entered the office of Priesthoode. At eyghte

Exod. 6.

Leuy made priest at 18. yéres.

Married at xviii.

and twentie yeeres I tooke a wife, and at fortie yeares olde I entered into Egypt, and behold, ye be nowe my childrens children in the thirde generation. Joseph died in the hundred and tenth yeare. And nowe my children, I warne you feare the Lord your God with all your hearte, and walke playnelie in all thinges according to his Lawe. Moreouer, bring vp your Children in Learning, that they maie haue vnderstanding by reading the law of GOD, without ceassing all their life long. For whosoeuer knoweth Gods lawe, shall bee honoured, and go whersoeuer he will, hee shall bee no stranger: also hee shall haue more friends than his forefathers had, and manie shall bee glad to serue him, and to heare the lawe at his mouth. My Sonnes deale rightfully vpon earth, that you may finde Heauen, and sowe good thinges in your mindes, that you maie finde them in your life. For if yee sowe euill thinges ye shall finde and reape all manner of combrance and trouble. Get yee wisedome in the feare of GOD: for if captiuity come, and Cities and Countries bee destroied: golde and siluer and all possessions perish, but none can take awaie the Wise mans wise-

A note for parents.

Blessinges of the learned minister.

wisdome a pretious iewell.

wisedome, saue onlie the blindnesse of vngodlinesse and sinne. For his Wisedome shall become a shield to him among his enemies, and make a strange countreie to bee as his owne Home, and cause him to find friendship in the middest of his foes. If he teach and doo such thinges, he shal sit with kinges, as did our Brother Joseph. And trueelie my Children, I knowe by the writings of Enoch, that in the end ye shal doo wickedlie, laying your handes most spitefullie vpon the Lord, and through you your brethren shall bee confounded, and made a scorning stock to al nations. Yow beit our father Israell is cleare from the wickednesse of the high Priestes, which shall lay handes vpon the Sauiour of the World. The Heauen aboue the Earth is cleane, and you be the lights of the heathen as the Sunne and the Mone. What shall all the heathen doo, if you be ouerdarkned with wickednesse, and bring cursednesse vpon your countrye folke, for whose sakes the light of the World is put into you, to inlighten all men withall, this lighte of the worlde shall you most wilfully slea, and teach commandementes contrary to the righteousnes of God. Ye shall purloin the

Sin blindeth wisedome.

Commodities of wisdome.

Christ his death, and spitefulnes of the Jewes prophecied. March. 27.

Ministers what they are.

The wicked priesthood, and their misery described. 1. Sam. 2.

Lord offeringes, and such awaie peeces of it. Before yee doe your sacrifices vnto the Lorde, yee shall steale awais the choysest thinges, and eate them disdainefullie with harlots, teaching Commaundements of couetousnesse. Yee shall defile maried women, and enforce maidens in Ierusalem, you shall match your selues with whoores and harlots, you shall take the daughters of the heathen vnto wife, purifying them with vnrighteous purifying, and your mingling shall be like vnto Sodome and Gomorrha, and yee shall bee swolne with wickednesse in the Priesthode, insomuch that you shall most disdainfullie and spitefullie laugh the holie things to scorne, not onslie vaunting and boasting your selues against menne, but also beeing puffed and swolne vppe with pryde against the commandements of God. For this cause shall the Temple which the Lord shall haue chosen, bee vndoubtedlie lefte desolate in vncleanenesse, and you your selues become Captines to all Nations, and bee loathed and abhorred among them, and receyue endles shame and confusion, through gods rightfull iudgement: and all that see you shall shunne you. And were it not for our

A prophesie of their destruction.

fathers

fathers Abraham, Isaac, and Jacob, there shoulde not one of my seede bee left vpon earth. Furthermore, I know by the booke of Enoch, that you shall go astraie by the space of three score and tenne weekes, and defyle the Priesthoode, staine the Sacrifices, destroie the Lawe, despise the sayings of the Prophettes, frowardelie persecute righteous folke, hate the godlie, abhorre the sayings of soothfast men, and call him Heritike that goeth about to renue the lawe by the power of the highest: and in the end yee shall kill him out of hande, as you thinke, not knowing that he shall rise againe, and so shall yee receyue his innocent blonde, wilfullie vppon your owne heads. For his sake shall your holy places bee left desolate, which you shall haue defiled, euen by vtter forswearing, and your dwelling shall not be cleane, but you shall be accursed among the heathen, & despaire shall vexe you, till hee visite you agayne, and mercifullie receiue you through faith and water. And for so much as yee haue heard of the three score and tenne weekes, heare ye also of the Priesthoode. For in euerie Jubilete shall be Priesthoode. In the first Jubilete the first annointed vnto the priest

A prophetie of Christs persecution

Marke the right portrature of the shaueling generation.

Christ and his members.

Ergo faith & the holy ghost iustifieth, & not merits.

Priesthod shall be great, and talk to God,
as to his father, and his priesthod shall be
full of the feare of the Lord, and in the day
of his gladnesse he shall rise vppe vnto the
2 Salvation of the Worlde. In the seconde
Jubilete, the annointed shall be conceiued
in the heauinesse of the beloued sorte, and
his Priesthode shall bee honourable, and
he shall bee glorified amongste all menne.
The third priest shall bee taken vp in sor-
3 rowe, and the fourth shall bee in griefe, be-
4 cause the multitude of iniquities shall be
laide vpon him, and throughout all Israell
euerie man shall hate his neighbour. The
fifth, shall be helde fast in darkenesse, and
5 likewise the sixte and the seauenth. And in
6 the seauenth shall bee such abhomination
7 both before God and man, as I am not a-
ble to expresse, howbeit that the doers
thereof shall not bee knowne. For this
cause shall they be in captiuity and corrup
tion, and their land and substance shall bee
destroied: but in the fifth weeke they shall
returne into their desolate countreie, and
renewe the Lordes house. In the seauenth
weeke, shall come Idolatrous priests, co-
uetous warriours, vnrighteous Scribes,
and filthie abusers of men, children, and
beasts.

beasts. After that the Lorde hath sent vengeance vpon them in the Priesthood, then will God raise vppe a newe Priest, vnto whome all the Lordes worde shall bee opened: and he shall execute true iudgement vppon earth manie daies, and his Starre shall arise in Heauen. As a King shall he shead forth the light of knowledge in the open sunne shine of the daie, and hee shall bee magnified ouer all the worlde, and bee receyued and shine as the sunne vpon the earth, and dryue awaie all darkenesse, and there shall be peace vpon all the earth. In his daies the Heauens shall reioyce, the earth shal be glad, the cloudes shal be merrie, the knowledge of the Lorde shall bee powred out vpon the earth as the waters of the Seas, and the angels of glorie that are in the Lordes presence shall reioyce in him. The heauens shall be opened, and out of the temple of glorie shall sanctification come vpon him with the fathers voice, as from Abraham the Father of Isaac, and the glorie of the highest shall be spread out vpon him, and the Spirite of vnderstanding and sanctification shal rest vpon him, whereof he shal giue aboundauntlie and nightlie to his children in truth for evermore

Christ and his true ministery described.

Christ lightneth the world.

Baptism of Christ prophesied.

No priesthood shall succeed Christ.

more, and there shall none succede him from generation to generation, worlde without ende. In his priesthood all sin shall come to an end, and the unrighteous shall cease from their naughtines, but the righteous shall rest in him, and hee shall open the gates of Paradise, and stay the threatning sworde against Adam, and feede the Lambes with the fruite of life, and the spirit of holinesse shall be in them. Hee shall binde vppe Belial, and giue his owne

Priesthood of Christ how beneficiall.

Christ our propitiator.

Christ giueth power to his to tread down spirits.

Children power to treade downe hurtfull Spirites, and the Lord shall reioice in his children, and accept them as his beloued for euermore. Then shall Abraham, Isaac, and Jacob be glad, and then shall I and all saintes reioyce. Nowe my children yee haue heard all. Therefore chose vnto you either light or darkenes, either the law of the Lord, or the workes of Belial, and we answered our father, saying: Wee will walke before the Lorde according to his law. And our father sayde, the Lord is witnesse, and his angels are witnesses, and I am a witnesse, and you your selues are witnesses of the words of my mouth: And when we had answered, wee will bee witnesses, Leuie rested with this charge giuen

uen vnto his children.

And he stretched out his feete, and was put to his fathers, when hee had liued a hundreth and seuen and thirtie yéeres, and they laide him in a coffin, and buried him afterward in Hebron, beside Abraham, Isaac, and Iacob.

(.·.)

FINIS.

¶ The Teſtamente of Iuda,

made to his Children at his death,
concerning valiantnes, couetouſnes, & fornication.



Lo here the bleſſed princely ſtate,
Of Iuda ſuffering not his mate:
The Scepter, Lyon, Turſſe, and Crowne,
Betokens Glory and Renowne.

THe Copie of all the sayings of Iuda, which hee spake vnto his children at the time of his death, when they were com together before him he said vnto them.

I was my fathers fourth son, and my mother called me Iuda, saying: I thanke the Lord for that he hath giuen me a fourth sonne. I was swift of foote and painfull in my youthe, and obeyed my father in all thinges, and blessed my Mother and my mothers Sisters. And when I came vnto mans estate my father Iacob prated ouer me, saying: thou shalt be a king and prosperous in all thinges. Beholde, God gaue mee grace in all my workes, both abroade and at home. Vpon a time I sawe a Hind, and ran after her, and caught her, & made good meate of her for my father. Also I ouran the Roes, and ouertooke all things that were in the fieldes, insomuch that I caught a Wylde Mare and tamed her: I plucked a Kidde out of the Mouthe of a Beare, and taking him by the pawe, ouerthrewe him, and rente asunder all wylde beastes that turned vpon me, as if I had bene

Iuda his exhortatiō.

The duty of children.

Iuda his actiuitie of Iuda the gift of God.

1

2

3

The manhood of Iuda.

4 bene a dogge. I encountred with a wilde
Boare, and ouerrunning him tare him in
5 peeces. In Hebron a Bastard Lion leapte
vpon a dogge, and I catching him by the
tayle, flung him awaie by and by, and bee
6 brast asunder. In the Borders of Gare a
wild Bull was feeding in the fieldes, and
I tooke him by the hornes, and swinged
7 him about, and finallie killed him. There
came two kinges of the Chanaanites ar-
med vppon our flocke, and much People
with them, and I alone running vnto the
flocke, stepte to King Sur, and striking vp
his legs, ouerthrew him, and so slewe him.
8 Also I killed another King named Tha-
phes, sitting on his horse, and so scattered
9 all their people. I ouertooke King Achor,
a Gyant on horsebacke, shooting forward
and backewarde: and throwing a stone of
threescore pound weight vpon his horse, I
ouerthrewe him and killed him, and figh-
ting two houres with Achor, at length I
claue his shield, and maimed his feete, and
finally slew him. As I was pulling off his
breastplate, behold eight of his friends as-
sailed mee, whereupon I filled my handes
with stones, & slinging them at them with
a sling, slew foure of them, and put the o-

ther

ther foure to fighte. Also our father Jacob slue the Giant Beelisa king of all the kinges, who was mightie and huge, of the stature of twelue cubits. By reason whereof feare fell vppon them, and they left their fighting against vs. For this cause my father was carefull of me when I was in battayle with my brethren. Hee sawe in a vision concerning mee, that the Angell of strength followed mee euerie where, to the intent I should not be ouercome. The second handsell was a greater battell to vs, then that which wee had at Sichem, in so much that in fighting valiantlie with my Brethren, I chased a thousande men, and slue of them two hundreth persones, and foure of their kinges, and following after them, skaled the Walles of their Cittie, and there slue two kinges more, and so we deliuered Hebron, and led them all awaie as prisoners. When the nert day wee went to a strong walled, and vnapprochable Cittie called Areca, which threatened to kill vs. Therefore I and Gad went to the east side of the city, and Ruben and Leuie vnto the West and Southside. They that stode vpon the wals supposing there had beene no mo but Gad and I, did let fire vpon vs,

The valiantnes of Jacob.

whyle in the meane time my Brother that
laie in stale, brake out vpon the other two
sides, and skaling the wall with Ladders,
entred the cittie ere our enemies wist it, &
so wee woon it by the Swoorde, and set fire
10 vppon the Tower, and burnte it vppe with
such as were fled into it. As wee returned,
the menne of Thaffie laie in waite for our
praie, and tooke it with our children. But
we followed them to Thaffie & slue them,
and burned their Cittie, spoyling all that
11 was in it. And while I was at the waters
of Gureba, we fell vpon the men of Jobell,
that came against vs in bat taple, and slue
and spoiled both them, and also their com-
plices, that came to their ayde from Se-
lon, so as wee gaue them no respite to re-
turne againe vpon vs. The fift date after,
there came menne from Bachir to fetch
away our prisoners, whom we met in bat-
tel, notwithstanding that they wer a migh
tie hoast, and slue them before they coulde
12 gette vp to the place that they came from.
And when wee came to their Cittie, their
women tumbled downe stones vppon vs
from the toppe of the hill whereon their ci-
tie stood: but I and Simeon coasting to the
backside of the towne, got vnto the higher
places

places, and destroied the whole cittie. The
nert daie it was told vs that the cieties of
two kinges came against vs with a huge
hoast. Iherefore and Dan seeming our 13
selues to be Amoritheans and Fellowes
with them, wente into their Cittie, and ta-
king the Entrances in the deade tyme of
the night, did sette the gates wide open to
our brethren that came after vs, by means
whereof wee destroyed them and all that
they had, and when we had sacked the cittie,
one did cast downe the three walles there-
of. Then went wee to Chamna, which was
the refuge of all the Kings for their wars. 14
Where beeing angrie for a hurte that
I tooke, I charged vppon those that stode
aboue mee: but they threwe downe stones
out of slinges vpon me, and shot arrowes
at mee, and had killed mee, but that my
brother Dan reskued mee. Therefore wee
came running vppon them in a rage, and
put them all to flighte, and they passing by
another waie, went and sued humblie vn-
to my Father, whoe made a Couenaunte
with them, so as we did thē not any more
harme, but receyued them into League
with vs, and redelyuered them all their pri-
soners. Then builded I Chamma, and my

father builded Kambahel. Twenty yeres olde was I when this warre was made, and the Chanaanites were afraid of mee, and my brethren. I had much cattel, and my cheefe heardsman was Ysan of Odellam, in whose companie I sawe Hersa K. of Odellam who made vs a feast, and with much intreatance gaue me his daughter Bethsue to wife, which brought mee foorth Er, Anna, and Sylon, of which three God slue two Childelesse. For Sylon liued, of whom some of you bee the children. My father and wee made eightéene yéres peace, with his brother Esau and his children. When the eightéene yeres were past after our comming out of Mesopotamia, in the fortieth yeare of my Lyfe, Esau our fathers brother came vppon vs with a great strong hoast, and was slaine by the hande of Jacob, and conueied awaie dead vnto mount Seir. Wee also followed vpon the children of Esau, but his city was verie strong with high walles, and gates of yron and brasse, so as we coulde not enter into it, howbeit wee did shutte them vp within it, and besieged it. Nowe when they shewed not themselues abroade in twentie dates together, I put my Hel-

met

met vpon my heade, and in sight of them all set vp a ladder, and skaling the walles, slue foure of their noble men with a stone of the weyght of three talentes. The next daie Ruben and Gad went, and slewe three score other. Then they offered peace, and wee by our Fathers aduise, receyued them into tribute. And they gaue vs two hundred quarters of corne, fiue hundreth bates of oile, and a thousand and fiue hundred measures of Wine, vntill we wente downe into Egypt. After this my Sonne Her married Thamar of Mesopotamia, the Daughter of Aram. Nowe Her was a verie wicked Impe, and doubted much of Thamar, because shee was not of the land of Chanaan. Therefore the angell of the Lord slue him the third night after his marriage, when he had not yet companied with her, by reason of his mothers subtletie, and so died in his naughtinesse, for she was loth that he should haue had any children by her.

Her and Anan slayne for not vsing the benefit of lawful mariage

When Anan was mariageable, I gaue Thamar vnto him, and hee likewise of a spite accompanied not with her, notwithstanding that he liued a full yéere with hir, and when I threatned him, then hee com-

panied with her, but yet by his Mothers commandement, hee let his seede fall vpon the grounde, and so he also died in his wickednes. I minded to haue giuen her vnto Sylon also, but my Wife Bethsue would not suffer mee. For she spited Thamar because she was not of the daughters of Canaan as her selfe was. Now I knew that the offspring of Canaan was mischieuous, but yet did youthfull fancy blind my heart. And as I beheld her pouring out wine, I was deceyued with drunkennesse, and fell in lone with her.

Fornication a fruit of drunkennes,

Upon a time while I was away, she maried Silon to a woman of Chanaan which her deed when I vnderstood, I cursed her in the bitternesse of my soule, and so she died in the wickednesse of hir sonnes. A two yeares after these thinges, as I wente to sheare my Sheepe, Thamar decking herselfe like a Bryde, sate her downe at the gate of the citie. For it was the custom of the Amorites, that their brides do set themselues forth at the gates of their cities, by the space of seuen daies togither, to be abused by fornication; I therefore being drunken with the waters of Horck, knewe her not by reason of Wine, insomuch that her

Gen. 38.

An intolerable custome of the Amorites.

Apparrell, Broutic, and wine, prouoketh lewdenesse.

beautie

beauty together with the attire in decking of her selfe deceyued mee, and thereuppon turning aside vnto her, I said, shall I com in vnto thee? and she answered, what wilt thou giue mee? and I gaue her my staffe, and my Girdle, and the Crowne of my kingdome. Vppon my companying with her, she conceiued afterward, I not knowing my selfe to haue béen the doer thereof, would haue put her to death for it. But she hauing kept my pledges in store, shamed me with them, and when I had heard my owne wordes of her in secret, which I had spoken to her when I lais with her in my drunkennes, I could not put her to death, because it was of the Lordes dooing, but I touched her not anie more to my dying daie. For when I had done this abhomination in Israell, least shee might worke wyles with mee, I saide I would fetch my pledges againe of her, but when I enquired for her, the townesmen said there was no bryde in their citie, because shee came from another place, and had sit there but a little whyle, and shee deemed that no man knewe of my going in vnto her. Afterward we came into Egypt to Ioseph, because of the dearth. Sire and fortie yeares

Fornicatiō is chargeable.

Happy are they that can cease from doing ill.

old was I when we came hither, and three score and thirteen yéeres haue I liued here. And nowe my Sonnes beare me your father, in all things that I charge you with all, and kéepe you all my sayings, in doing all manner of Righteousnesse before the Lorde, and in obeying the commaandementes of the Lorde God, and walke not after your owne lustes, nor after the conceits of your owne mindes, in the pryde of your hearts, neyther glorie in the workes of the strength of your youth, because it is sinfull in the sight of the Lorde. For in as much as I gloried in my Battayles, and vpbrayded my brother Ruben with Bilha my fathers Wife, because no face of anie beautifull woman had yet deceyued mee, therefore the spirit of fondnesse and fornication fell vpon mee, so as I was ouertaken both in Bethsue the Chanaanite, and in Thamar the Wife of mine owne sons. And I sayde vnto my father in Lawe, I haue made my father pryuy to the matter, and therefore I will take thy daughter to my wife. Hereupon he shewed me an infinite masse of gold in his daughters behalf (for he was a king) and decking her with Gold and Pearle, willed her to poure out

It is sinful to any man to glory in his felicity.

Séé what it is to vpbraide men their vice.

Wine

wine to vs at the Supper. The beautie of the woman, and the wine together dazeled mine eies, and voluptuousnes did so darken mine vnderstanding, that I fell in loue with her, and brake the commaundement of God, and of my fathers, and toke her to wife. According to the intent of my heart, the Lorde paied me home for it: for I had no iote of the Children that I had by her. Nowe therefore my Children, bee not dronken with Wine, for Wine turneth a mannes vnderstanding awaie from the trueth, and kindleth in him the fire of lust, leading his eies into errour, insomuch as Wine is a seruant to the spirit of lechery, to further the feeding of the mind with voluptuousnesse, and so these twayne bereaue a man of all Power. For if a man drinke wine till he be dronken, he traineth his minde into the filthie thoughtes of lecherie, and kindleth the Body to carnall copulation. And if desired occasion serue, sinne is wrought without shame. Such a thing is wine my sonnes, for a dronken man is ashamed of nothing. Beholde, it made both me and Shamar do amisse, so as I blushed not at the Multitude in the city, but went aside vnto her in the sight of all

Children by mary without consent of parentes plagued.
Discōmodity of wine.
1 Blindeth vnderstanding.
2 Seruant of Lecherie
Fruyte of dronkennes.
A dronken Man is shameles.
Example

all men, and committed a great sinne in discouering the vncleane partes of my owne sons. Through drinking of wine I was not ashamed to breake Gods Commandement in taking a Woman of Chanaan to Wife. Wherefore my Sonnes, he that drinketh wine had need of discretion, & the discretion that euerie man ought to vse to drinking of wine is, that he be ashamed in ouerdrink himselfe. For if he passe that bond, he forgoeth his vnderstanding, and cleaueth to the spirite of errour, which causeth the drunken man to talke filthily, and to doe wickedlie, and not to bee ashamed, but to boast of his lewdenes thinking it to bee good. He that committeth whoredome is bereaft of his libertie, and becommeth a bondeslaue of lecherie, and cannot get out of it again, after the same manner that I was made naked. For I gaue ouer my staffe, that is to saie, the staie of my tribe; and my girdle, that is, my power: & my crowne, that is, the glorie of my kingdome. Howbeit repenting these thinges, I forbare all wine and flesh vnto mine old age, and was vtterlie vnacquainted with all mirth. And the Angell of God shewed me that woman should from time to time ouer-

who ought to drinke wyne.

Properties of a drunken man is filthy talke, and wicked deed.

Discommodities of whoredome

ouermaister all menne, as well kinges as cattines, and bereaue greate men of their Glorie. For the pouertie of a poore man is a greater fence to him than is the strength of a mightie man. Therefore my children keepe measure in drinking, for there are in it foure noisome spirites, that is to wit: of concupiscence, of heart burning, of lecherie, and of filthie gayne. If yee drinke wine merrilie in the feare of the Lord with shamefastnes ye shall liue. But if ye drink without regard of shame and feare of god, then turneth it to drunkennes, and dishonestie stealeth in. And if ye drink none at all, then shall yee not sinne, neither in slanderous wordes, nor in quarrelling, nor in raylyng, nor in breach of Gods commandementes, neyther shall yee perish before your tyme. For Wyne discloseth the secretes of God and man vnto Strangers, lyke as I bewrayed the secretes of God and of my father Jacob to Bethsue the Chanaanite, which God hath forbidden to bee disclosed. Also Wyne is a cause of Warre and sedition. Moreouer, I charge you my sonnes that you loue not monete, ne lok vpon the beauty of women, for mony & womanly beauty made mee to ouer-

Foure noysome Spirites follow drunkennes.

1 Concupiscence.

2 Hart burning.

3 Lechery.

4 Couetousnes.

Abstinence from wine, what commodity it hath.

1 It slandereth not.

2 It quarelleth not, nor rayleth.

3 It breaketh not the commandements,

4 It perisheth not before the tyme.

shote my selfe in Bethsue the Chanaanit. And I am sure that these two thinges, shall corrupt mine offspring, and mar the wise men of my linage, and hurt the kingdome of Juda, which God hath given mee for obeying my Father, for I neuer repyned at my father Jacobs commãdements, but did what soeuer hee willed mee. And Abraham the Father of my fathers blessed mee to fighte for Israell, and so did Isaac blesse me likewise: and I knowe that the kingdome shall stande by mee, but I haue read in the bookes of Enoch the righteous, that ye shall worke wickednesse in the latter dayes. Therefore my Children kéepe your selues from lecherie and couetousnes, and giue eare vnto your father Juda, for those things withdraw men from gods lawe, and blind the vnderstanding of their mindes, and teach them [a] Pryde, neither sutter they any man to shew mercy [b] to his neighbour; they bereaue his soule [c] of all good things, and holde it downe in paines and sorowes; also they disappoint him of his rest and sléepe [d] and consume his flesh. Finallie, [e] they hinder Gods sacrifices, neglect his blessinges, disobeie the speaking of his Prophetes, and are offended at

Obedience to parentes howe profitable.

The discõmodities of couetousnes.

[a] Full of Pryde.
[b] Mercyles.
[c] Disquiets the soule.
[d] Cõsumes the body.
[e] Contemn Gods holy word.

at the worde of godlinesse: for these two passions are contrarie to the commaundementes of God. He that serueth them can not obeie God, because they dazell mens minds, and walke abroad as well a nights as of dayes. My Children, couetousnesse leadeth men to Idolatrie. For thorough doting vpon monie, hee calleth them gods which are not, and compelleth the infected partie to growe most vilelie out of kinde. For monies sake I lost my Children, and had not the pennance of the flesh, and the humbling of my soule, & had not the prayers of my Father Iacob beene, I had died as nowe without Children. But the God of my fathers being mercifull, and full of pittie and compassion, knew that I sinned through ignorance. For the prince of error hadde blinded mee, and I ouerthotte my selfe as a fleshlie man, and beeing corrupted with sinne, knewe not mine owne infirmitie, but thought my selfe to bee inuincible. Know yee therefore my sonnes, that two spirites do waite vpon a man: that is to witte, the Spirite of truethe, and the Spirite of Errour, and in the middest betweene them is sette the spirite of vnderstanding of the minde, whose propertie is

The couetous and lecherous canot feare God.

Idolatry the fruite of couetousnes.

Two spirits wait vpon a ma.

to

to incline which waie it liſteth. The things that belong bothe to trueth and vntrueth, are written in the breaſt of man, and God knoweth euerie whit of it, and none of all mens workes can bee hidden at anie time from him, becauſe all the priuities and ſecretes of mens heartes are written before the Lorde, and the ſpirite of trueth beareth witneſſe of all thinges and accuſeth all, and be that ſinneth hath a burning in his heart, and cannot lift vppe his face to his iudge. And nowe my children loue yee Leuie, that ye maie abide and exalt not your ſelues aboue him, leaſt yee periſhe. The Lorde hath giuen vnto me the kingdome, and vnto him the Prieſthode, and hath put the kingdome [a] vnder the prieſthode. Vnto Leuie is giuen the Prieſthode, and vnto Iuda the kingdome, and God hath put the kingdome vnder the Prieſthode. Vnto mee hee hath giuen the thinges that are vppon the Earthe, and vnto [b] him the things that are in heauen. As farre as the Heauen ſurmounteth the Earth, ſo farre doth [c] the prieſthode ſurmount the kingdome that is vpon the earth. For the Lord hath choſen him aboue mee, to approch vnto him, and to eat of his table, and to take the

[a] In reſpect that heauenly things are better then earthly, not in external rule and gouernment. Ergo *iure diuino*, the Pope can chalenge no earthly power.

[b] Not in power and rule, but in the excellency of the office appertaining to God.

the firstlings of the children of Israell, and thou shalt bee as a Sea to him. For lyke as in the Sea both the Righteous and vnrighteous are in danger, and the one sorte are caught Prysoners, and the other sorte are enriched: euen so shall all kinde of men bee hazarded in thee, some sinking in miserie, and other some floting in prosperitie. For in thee shall raigne great whales. Tyrants and wicked men described and prophesied.
which shall swallowe vppe men as fishes, and bring free mens sons and daughters into bondage. They shall take awaie mennes houses, Landes, Cattell, and monete by force, and wrongfulte they shall fæd Rauens and other grædy foules with many folkes flesh, and they shall prosper and flourishe in naughtines, and bee exalted through couetousnesse, and there shall be false prophets like Formes, which shall persecute all righteous men. But the lord Mutuall discord is a plague for tyrants.
shal set them together by the eares among themselues, and there shall bee continuall warres in Israell, and my kingdome shal be knit vp in strangers, till the sauiour of Christ prophesied.
Israell come, euen till the comming of the God of righteousnesse, that Iacob and all nations may rest in peace, and he shall maintaine my kingdom in peace for euer.

For

For the Lord hath ſworne to mee, that the kingdome of me and of my ſeede, ſhall neuer fayle World without end. But I am verie ſorie my Children, for the filthineſſe and trecherie, and idolatrie which yee ſhall worke againſt the kingdome, by following Witches and Coniurers, by vowing your Daughters to deceitfull diuelles, by making them inchanters, charmers, and Strumpettes, and by intermedling your ſelues with the abhominations of the heathen, for the which thinges the Lorde ſhall bring vpon you [a] famine, and [b] peſtilence, death and [c] ſword, wrathfull [d] beſiegment, and [e] deuouring dogs, repꝛoch [f] of friends, and foes, loſſe and [g] pain of eies, ſlaughter [h] of your children, rauiſhing [i] of Wiues, ſpoile of your goods, the burning [k] of your temple, the deſolation [l] of your country, & the [m] captiuitie of your ſelues among all nations, which ſhall gelde ſome of you, to make Eunuches for their Wiues. But if yee returne to the Lorde with heartie repentance and Humilitie, and walke in all the ſecond commandementes of God: He will viſite you with mercy, and louing-

Note this ye that ſeek after witches for loſt goods.

The miſery of Ieruſalē

[a] Famine
[b] Peſtilēce
[c] Death & Sword
[d] Beſiegement
[e] Deuouring dogs
[f] Daylie repꝛoch
[g] Loſſe and payne of eyes.
[h] Slaughter of children.
[i] Rauiſhing of wiues.

[k] Burning of the temple. [l] Deſolation of the country. [m] Captiuity.

A remedy for all theſe. First repentance, obedience

lie

lie deliuer you from the bondage of your enemies. After this shall rise among you a Starre out of Iacob, and a man shall spring out of my seede, which shall walke as the Daysunne of righteousnes, among the children of men, in peace and meekenesse, and righteousnes, and no sinne shall be found in him. The heauens shall open vpon him, to powre out the spirite of blessednesse vppon him from the father, and he shall shead out the spirit of grace vpon you, and you shall be his children in truth, walking in his first and last commaundementes. This is the offspring of the most high GOD, and the welspring of life to all flesh. Then shall the Scepter of my Kingdome shyne bright, and out of your roote shall spring the vessell of planting, in whome shall growe vp the Rodde of righteousnesse vnto the Gentiles, to iudge and saue all such as call vppon him. After this shall Abraham, Isaac, and Iacob, rise vp againe to life, and I and the Princes my brethren, shall be your Scepter in Israell. Leuie first, I next, Ioseph the third, Benamin the fourth, Symeon the fifte, Isachar the sixte, and so all the reste. And the Lorde hath blessed vs, Leuie shall bee

The most heauenly benefits of Christ his second comming.

the messenger of my presence, Symeon the power of my glorie, Ruben Heauen, Isachar the earth, Zabulon the Sea, Ioseph the Mountaines, Beniamin the tabernacle, Dan the lightes, Neptalim the Dainties, Gad the Date, sunne, and Aser an Olive tree. And there shall be one people of the Lorde, and one toung, and there shall be no more the false spirit of Belial, because he shall bee cast into endlesse fire. They that are buried in sorrowe, shall rise in ioie: and they that were poore for the Lordes sake, shall bee made rich. They that suffered penurie, shall haue plenty: and they that were weake, shall bee made strong. They that died for the Lords sake, shall wake vp vnto life, and runne in Iacob yea they shall runne skipping and leaping, and they shall flie as Eagles for ioy. But the vngodlie shall bee sorrowfull, and the sinners shall mourne, and all people shall glorifie the Lorde for euer. Therefore my children, keepe all the lawe of the Lorde, for there is hope for all such as walke aright. A hundred and nineteene yeares olde do I die in your sight. Lette none of you burie mee in costlie clothes, nor rippe my bellie, for so will rulers doo, but

A sweete comfort for the godly christian. Matth. 5. Note.

The blessed estate of the elect after death.

of Iuda:
but carrie mée backe into Hebron with you. With these wordes Iuda dyed: and his children doing in all things as he commanded them, buryed him with his fathers in Hebron.

(.*.)

FINIS.

¶ The Teſtament of Iſachar, *made to his Children at his death,* concerning a ſingle hart.



Learne here a ſimple life,
Not void of paine but ſtrife,
The Sythe, the Spade, the Aſſe,
Sette forth what man he was.

THe copy of Iſachars wordes. He calling his children about him, ſaid vnto them. Ye children of Iſachar heare your father, and hearken to the wordes of the beloued of the Lorde, I am Iacobs fifte ſonne, in the reward of Mandrake. For Iacob brought Mandrakes out of the fielde, and Rachell meeting him, tooke them of him. Thereat Ruben wept, and at his noyſe my mother Lea came out. Now the Mandrakes were ſwéete ſented Apples, which the Lande of Aram bringeth foorth in high countreyes, by the water valleies. And Rachell ſaid, I will not giue thee theſe Apples, becauſe they ſhall helpe me to children. Now there were two of theſe Apples: and Lea ſayd, dooth it not ſuffice thee, that thou haſt gotten awaie the thouſand of virginitie, but that thou wilt haue this alſo? She anſwered, let Iacob lie with thee to nighte, for thy ſonnes Mandragoras. Lea ſayde vnto her, doo not boaſt nor bragge, for Iacob is mine, and I am the wife of his youth. And Rachell aunſwered, how ſo, was hee not firſt handfaſted vnto me, and ſerued he not our father foureteene yeares for mée?

The exhortation.

Gen. 30.

What shall I doo to thee? For manie are the wiles and policies of men, and gayle goes forward vppon earth. If it had beene otherwise, thou shouldest not haue seene Jacob in the face at this date. For thou art not his wife, but wert guilefully put to him in my stead. My father deceiued me, and conueying mee awaie that night, suffered me not to see him. For had I beene there, this had not come to passe. Wherefore take thee one Mandrake, and in lieue of the other, I graunte thee him for one night, and Jacob knewe Lea, who conceyuing bare me, and called my name Issachar, because of the hire. Then an angell of the Lord appeered vnto Jacob, and said that Rachell should beare but two sonnes, because she had forsaken the companie of her husband, and chosen continencie: and if my mother Lea had not giuen the two Apples for his company, shee should haue borne eight children, whereas by reason of that she bare but fiue, and Rachell two, because god visited her in the mandrakes. For hee knewe that shee greatlie desired to companie with Jacob for issues sake, and not for lust of pleasure: for she laied vppe the Mandrake, and deliuered it vnto Jacob

cob the nexte daie, and therefore GOD heard Rachell in the Mandrakes, because that although shée had a mind vnto them, yet shee eate them not, but offered them to the Priest of the moste highest, which was in those daies, and layde them vppe in the Lordes House. Therefore my children, when I came vnto mans state, I walked with an vpright heart, and became Bayliffe of Husbandrie vnto my Fathers, and brought them the fruites of their Landes in their due seasons, and my father blessed mee, when hee sawe howe I walked plainelie and simplie. I was no busie body in my doinges, I was not hurtefull nor spytefull to my Neyghbour, I rayled not vppon anie man, neyther dispraysed I the life of anie, that walked in singlenesse of minde. By reason hereof, when I was thirtie yeares olde I tooke a wife, because labor had consumed my strength. I neuer knewe the pleasure of a women thorough wantonnesse, but my labour made mee to sléepe soundlie, and my father did alwaies reioice of my simplicitie. For whatsoeuer paines I tooke, first of all I offered all the first fruites and the first ingendred cattell vnto the Lorde by the Priest, and then

The godly life of Isachar, & his true deling. An example for godly children.

A patterne of a virtuous life.

gaue my Father the rest, and the Lorde doubled his benefites in my handes. Yea, and Jacob himselfe perceyued well that God wrought with my playne dealing. For vnto euery poore man, and to euerie man in aduersitie, gaue I of the fruyts of the earth with a single hearte. And nowe my children hearken, and walke in singlenesse of minde, for I know that the Lorde is verie well pleased with it. The single hearted man coueteth not Golde, vndermineth not his neighbour, lusteth not after diuersitie of meates, desireth not shifte of apparell, nor behighteth himselfe long time, but onelie hath an eie to Gods will, and the spirits of errour can doo nothing against him. For hee can no skill to entertaine a faire woman, least he should defile his owne minde: wrath ouermastereth not his witte, enuie melteth not his soule, neyther doth his minde runne couetousnesse vpon gain. For he leadeth an vpright life, and beholdeth all thinges with a single eie, eschuding all hurtfulnesse of worldlie errour, least he shoulde ouersee ante of the Commandementes of God. Therefore my children keepe Gods lawe, and holde fast plainenesse, walke on in innocencie,

With a plain dealing man the Lord is pleased.

A single harted man described, who and what he is.

and

and be not too inquisitive in Gods secretes, or of your neighbours doinges: but loue God and your neighbour, pittie the poore and weake, bow downe your backes to Husbandrie, and labour in tilling of the Earth, in all manner of Husbandrie, offering presents to the Lord with thanksgiuing, who Blessed the Earthe with encrease, and newe spring of fruites, as he blessed all holie men, from Abell to this date: for there is none other portion giuen thee, then of the fatteneſſe of the Earth, whose fruites come by paines taking, for our father Jacob blessed mee with the benefites of the Earth, and the firſtlinges of fruytes. Leuie and Juda are Glorified of the Lord among the children of Jacob. For God hath planted himselfe in them, giuing to the one the Priesthoode, and to the other the Kingdome. Wherefore obeie ye them, and walke playnelie as our father Jacob did. For vnto Gad it is giuen to destroie the temptations of Israel. My children, I knowe that in the laſte dayes, your children shall forsake plainneſſe, and cleaue to couetouſneſſe, lette go innocencie, and followe lewdeneſſe, leaue Gods commandements, and stick vnto Beliall,

Learn your children of the earth.

Obedience and plaine dealing commended

A plague for disobedience.

liall, giue ouer husbandrie, and gad after wicked deuiles, and therefore shall they be scattered among the heathen, and become bondslaues to their enimies.

Wherfore warn your children of it, that if they sinne, they maie returne quickelie to the Lorde, for hee is mercifull, and will deliuer them, and bring them home again into their owne land. I am nowe an hundreth and two and twentie yeares olde, and I knowe not anie deadlie sinne vpon me. I haue not knowne anie woman but my wife, neither haue I committed whordome in the lust of mine eies. I haue not dronke Wine vnto dronkennes, neyther haue I coueted anie pleasante thinges of my neighbours. There hath béene no guile in my heart, neither hath there any lying gone out of my lips. I haue bén sorry with euerie manne that was in heauines, and giuen my breade to the poore. I haue not eaten my meate alone, nor remoued the bounds and buttels of landes. I haue bén pitifull all the daies of my life, and dealte truelie in all cases. I haue loued the Lord with all my strength, and all men as mine owne children. My sonnes, if you also doo the like, all the spirites of Beliall will flie from

The innocency of Isachar. A godly patterne to follow.

Hearken you Land Lords. Learne you wealthy of the earth.

from you, and nothing that mischieuous men can doe against you, shall haue power ouer you. You shall bring all Wylde Beastes in subiection to you, because yee haue the Lord of heauen with you, if yee walke with men in singlenesse of hearte. And he willed them to carrie his bodie into Hebron, and to burie him there in the caue with his fathers. Thus he stretched out his feet, and died in a good age, hauing al his limbs strong and sound, and slept the sleepe of all the world.

The

¶ The Teſtament of Zabulon,

made to his Children at his death,
concerning compaſſion
and mercie.



The poore man at home, Zabulon fed,
The ſtranger vnknowne alſo clothed,
When ſhip did ſaile, } *But gaue his wit,*
God did not faile, } *To gouerne it.*

THe charge that Zabulon gaue to his children, in the hundred and fourteenth yeere of his life, two and thirtie yéeres after the decease of Joseph. And hee sayd vnto them, heare ye me ye sonnes of Zabulon, a good gifte to my Father and Mother: For when I was begotten, my father was greatlie increased in sheepe and cattell, by reason of the good lucke that hee had, through the straked Koddes. I wiſte not my children, I wiſte not that I sinned in those daies. For I considered not that I dealte wickedlie through ignorance in Josephes case, and moreouer concealed it with my brothers from our father, howbeit, that I wepte much for it in secrete, for I was sore afrayde of my Brothers, because they had all conspired together to kill him with the Sworde, that shoulde bewraie that secrete. Neuerthelesse when they woulde haue killed him, I besoughte them in moste earneſtlie with teares, that they woulde not doe such wickednesse. For Simeon and Gad came vpon Joseph to haue killed him, and Joseph falling vpon his knées, saide vnto them: haue pitie

His exhortatiō when it was giuē

Gen. 30.

The loue of Zabulon to ward Joseph.

vpon

vpon me my brethren, haue pittie vppon the bowelles of our Father Jacob. Laie not your handes vppon mee to shed innocent bloude, for I haue not sinned against you. If I haue doone amisse, nurture me with chastisemente, but laie not your handes vppon mee for our father Jacobs sake. Vppon his saying of these wordes, I beeing mooued with compassion came and wepte, and my hearte melted within me, and all the substance of my bowelles were loosened vpon my soule. Also Joseph wept, and I with him, and my heart trembled, and the iointes of my body quaked, and I was not able to stande. And when he sawe me weeping with him, and them comming towards him to kill him, he fled behind mee, and besought them to take pittie of him. Then Ruben stepping in: sayd: My brethren, let vs not kill him, but let vs cast him into the drie pitte, that our fathers digged, and founde no water in it. For God suffered not anie water to spring vppe in it, because it shoulde be a safegarde for Joseph. And so God did, till they solde him to the Ismaelites. Thus gaue I no consente to the sinne against Joseph, but Symeon, Gad, and the other

A good conscience refuseth no triall.

Loue betweene brethren is as a pretious ointment.

Mutuall loue is mutuall safety.

of my brothers taking monete for Ioseph bought shoes with it, for themselues, their wiues, and their children, saying: let vs not eate it, because it is the price of our Brothers blood, but let vs tread & trample it vnder our feete, because he sayde, he shoulde raigne ouer vs, and wee shall see what his dreames will come vnto. Therefore in the Scepter of Enoches lawe, it is written of him that would not raise vp seede to his brother, I haue loosed Iosephes Shooe. For when we came out of Egypt the young menne vnbuckelled Iosephes shoes at the Gate, and so we worshipped Ioseph as if it had bëene Pharao, and not onelie worshipped him, but also kneeled downe before him with blushing, and so were wee put to shame before the Egyptians, for afterward the Egyptians hearde of all the ill that we had offered and done to Ioseph. After the laying of him in the pit, my Brothers set meate vpon the Table to eate. But I mourning for Ioseph did fast no meat by the space of two dates and two nights together, neither would Iuda eate with them, but had an eie vnto the pit, because hee feared least Symeon and Gad shoulde step there and kill him:

A figure of the trecherie and couetousnes of Iuda read. Matth. 27.

Iuda carefull for his brother.

When

When they saw that, I eate nothing, they set me to kéepe him till hee was solde. Hée was in the Pitte three dayes and three nightes without repast yer hée was solde.

Ruben his loue toward Joseph.

Ruben hearing that hee was solde in his absence, rent his garmentes, and wepte, saying: howe shall I loke my father Jacob in the face? And therewithall taking moneie, he ranne after the merchantmen, but hee coulde not finde them; for they had left the Kinges high waie, and were gone awaie apace by bie Lanes, and Ruben eate no meate that daie. Dan therefore comming vnto him said: weepe not, neyther bee sadde for the Boie, for I wot what wee maie saie to our father Jacob. Wee will kill a Kid, and stayne Josephes coate with the bloude of it, and saie to him: Sée if this be thy sonnes coate or no. For when they intended to sell Joseph, they stripped him out of our fathers coate, and put vpon him an olde coate of a bondseruant. Symeon had gotten his Coate, and would not deliuer it vs, but was minded to haue cut it in péeces with his Swoorde, and hee was angrie that hee was yet aliue, & that he had not slain him. Then all my brethren rising vp together, said vnto him: Why

Marke the wicked policy of the vngodly.

shouldest thou not giue it vs, seeing that thou onlie art the worker of this mischiefe in Israel: Hereupon he gaue it them, and they did as Dan had counselled. And now my children I warne you keepe the Lords commandementes, bee mercifull to your neighbours, and haue inward compassion towardes all, not onelie menne, but also beasts. For in that respect the Lord blessed mee, insomuch that when all my brothers were sicke, I scaped without sickines. For God knoweth euery mans intent. Therefore my children haue compassion in your bowels, because that as any man dealeth with his neighbor, so will God deale with him. For the Children of my Brothers fel sicke also and dyed for Iosephes sake, because their fathers pitied him not, but my children were preserued without sickenes as you know. And while I was vppon the Sea coast of Chanaan, I fell to fishing for my father Iacob, and whereas manie others were drowned in the Sea, I abode vnhurt, I was the first that made a fisher boat to float on the Sea, for God gaue me vnderstanding and wisedome therein, so that I did set vp a Mast in the Boate, and fastened a saile to the middest of the wood,

Zabulon his exhortation.

Compassion is to bee shewed as well to beasts as men.

The vnmercifull punished, both they and their children.

Fishers boates first inuented by Zabulon, but God gaue the wisedome. Gen. 49.

and coasting along the shore in it, I fished for my fathers household, till we came into Egypt: and for pitties sake I gaue of my fishing to euery stranger that I met with, if there were any forreiner borne, or anie sicke bodie, or anie aged person, I boyled my fish and dressed it well according to euerie mans neede, and carried it to them, comforting them, and hauing compassion with them. And therfore God made me to catch much fish in the Sea. For hee that giueth his neighbor, receiueth the thinges multiplyed of the Lorde. Fiue yeares did I fish giuing to euery man that I saw, and seruing al my fathers house sufficiently: in haruest time I fished, and in winter time I fed sheepe with my brothers. Nowe will I tel you what I did, I saw a miserable man in the deep of winter, and hauing compassion vpon him, I stale a garmente priuilie out of my house, and gaue it the naked man. You therefore my children, take pitie indifferentlie of all men, & shew mercie with the thinges which the Lorde giueth you, and deale them abroade to all men with a good heart. And if yee haue not wherewith to succour the needie out of hand: yet haue compassion on him with in

ward

The singular compassion of Zabulon.

Note.

Zabulon his mercy in giuing food.

A mercifull deed to cloth the naked.

ward mercy. I know that my hand for-
wed not to giue to him that wanted, & to
spende that time with him, insomuch that
I haue walked aboue vii. furlonges with
such a one weeping, & my hart erned vpon
him for compassion. You therfore my chil-
dren haue earaest and inward mercie to-
wardes all that are in miserie, that God
hauing pitie vpon you maie be mercifull
to you likewise. For in the last daies God
will send his mercie vppon the earth, and
whersoeuer he findeth inward and heartie
mercie, there will he dwell. For lok how
much mercy man sheweth to his neigh-
bor, so much wil God shew to him again.
Now when we came downe into Egypt,
Joseph minded not our euill dealing with
him, but when he saw me, it made his hart
earne, whome loke ye vpon my children,
& learne to forget the harme that is done
to you. Loue ye one another, & do not one
of you thinke vppon anothers ill dealing,
for that breaketh vnitie, and displaceth all
kindred, and troubleth the minde. For hee
that is mindful of harme past, hath not the
bowelles of mercie. Marke the water and
see howe it washeth awaie the sand when
the stones and timber are remoued asun-

Inward compassion wanting, ability serueth.

A rare example of a mercifull hart.

God dwelleth in mercifull harts

Joseph rewardeth good for euill.

Hee that is mindfull of iniuries is not mercifull.

Apt similitudes.

An exhortation to concord.

der. And if a broke be drawne into manie streames, the earth sucketh it vppe, and it commeth to nothing: and so shall you, if you be deuided among your selues. Therfore deuide not your selues into ii. heads: for all thinges that God hath created haue but one head a peece. He hath giuen a man two shoulders, two hands, and two feete: but yet dooe all the members obeie one head. I knowe by the writinges of my fathers, that in the last daies ye shall departe from the Lord, and bee deuided in Israell, following two kinges, working all abhomination, and worshipping all manner of idols, and your Enemies shall take you prysoners, and you shal sit among the heathen in all miserie, tribulation and sorrow of mind: and afterward you shall remember the Lord and repent, and he shal turne you againe: for hee is mercifull and full of compassion, and thinketh not vppon the lewdnes of the children of menne, because they bee fleshly, and the spirits of errour beguyle them in all their doings. After this shall God himselfe rayse vp vnto you, the light of righteousnes and holsomenes, and mercie are in his punishments. Hee shall redéeme all men from the bondage of Be-

The end of discord is misery.

liall,

liall, and all the spirites of errour shall bee troden downe, and hee shall turne all nations to the following of him, and ye shal see God in the shape of man, for god hath chosen Jerusalem, & God is his name, neuerthelesse by the wickednesse of your words you shall prouoke him to Wrath, and yée shall bee cast off, till the time of full finishing. And now my children bee not sad for my death, neither be ye out of hart because I leaue you. For I shall rise vp againe among you, as a captaine in the middest of his children, and I shall reioyce in the middest of my tribe, among as many as haue kept the Lawe of the Lorde, and the commaundementes of their father Zabulon. But as for the wicked God shall bring euerlasting fire vpon them, & destroie them for euer. I returne to my rest, as my fathers haue done: now feare you the Lord your God, with all your strength all the daies of your life. As hee had spoken these words hee fell asléepe to his singular benefite: and his sons laid him in a coffin, and carrying him backe againe vnto Hebron, buried him there with his fathers.

The state of the wicked at the latter day.

¶ The Teſtamente of Dan,

made to his Children at his death,
concerning anger & lying



The Serpent with weapon, And Dan declare, } { *The intent Of thoſe men, that wrathfull are.*

THE Copie of Dan his wordes, which hee spake vnto them in his laste daies: in the hundred and fiue and twentieth yeare of his life hee called his tribe vnto him and said.

Ye children of Dan, heare my sayings, and giue heed to the words of your fathers mouth. I liked in my hart, & shewed in my whole life the thing that is good: for truth ioyned with righte dealing pleaseth God well, I haue hated hurtful things, as lying and anger, because they teach a man all maner of naughtines. I confesse vnto you my Children this daie, that I was glad in my hearte at the death of Joseph that true and good man, and reioiced at the selling of him, because our father loued him more than vs. For the spirite of spitefulnes and pride sayde vnto mee: Thou art his sonne too as well as hee. And one of the spirites of Beliall wrought with me saying: take this Sworde and slea Joseph with it, and when he is dead thy father shall loue thee. This was the spirit of spitefulnesse, which counselled mee to deuour Joseph, as the

Heart and outwarde profession must bee consociat.

Lyes and anger schoolmasters of euill life.

Selfeloue thinketh himselfe as good as other.

Desire of prerogatiue entiseth to murder.

Man purposeth, but God disposeth.

Leoparde devoured a Kid. But the God of our father Jacob did not put him into my hands, nor suffer me to find him alone that I might dispatch two Scepters in Israell by committing that wickednesse. And now my children, I tell you of a truth that unles yee keepe your selues from this spirits of lying and wrath, and love trueth and long sufferance, ye shal perish. Wrath is blinde my Children, and no wrathfull man looketh truth in the face, because that although they were [a] his father and mother, yet doth he beholde them all his enemies. Though he be his brother, yet hee [b] knoweth him not, though he be the Lords [c] prophet, yet obeieth he him not: Though hee bee a [d] righteous man, yet hee regardeth him not, and though hee bee his [e] friend, yet hee considereth it not. For the Spirite of wrath besetteth him with the snares of Errour, blinding his naturall eyes, and dimming the eyes of his minde by falshoode, and giuing to him a sighte of his owne making. And wherein bleareth he his eies? In hatred of hart, for he giueth him a selfe willed hart against his brother, to spite him and enuie him. My Sonnes, wrath is mischieuous, for it becommeth

A wrathful man liuely described.

[a] He accõpteth his parents as enimies.

[b] He knoweth not his brother.

[c] He obeieth not the minister.

[d] He regardeth not the righteous.

[e] He considereth not his friend.

commeth a soule to the soule, and subdu-eth the bodie to it selfe by ouermastering the soule, and giueth power to the Bodie to worke all wickednes. And when the soule hath wrought, it iustifieth the thing doone because it seeth not.

The pro-pertyes of wrath.

Therefore he that is wrathfull, if he be a man of might, hath trebble power in his anger. One through the helpe and furtherance of his seruantes. Another of his riches, where through hee perswadeth and ouercommeth his vnrighteousnesse: and third of the nature of his owne body which of it selfe worketh euill. And thoug he hee that is angrie be a poore man, yet hath hee his naturall power doubled. For the sayd Spirite doeth alwaie further his wickednes, by causing his deedes to bee matched with lying. Wherefore consider the power of wrath how vaine it is. For he is bitter in speech, and walketh at sathans righte hande, that his deedes may be wrought in vntrustinesse and lying, for sathan dooeth first of all sting him by speech, and when hee hath once pricked him forwarde, hee strengtheneth him by deedes, and troubleth his vnderstanding with bitter nippes and losses, and so prouoketh his minde to ce-

A wrathful man worketh three wayes.
1 By Seruants.
2 By Riches.
3 By himselfe.

Two instrumentes of wrath.
Bitter speech.
Violent hands.

ceasing

Remedy against wrath is forbearing of words.

cessiue wrath. Therefore when anie man speaketh against you, be not moued to anger: and if he prayse you as good men, bee not puffed vp, nor changed into voluptuousnesse and sternnesse of countenaunce. For when a man heareth a thing that misliketh him, first it tickleth him and stingeth his minde, so that hee thinkes hee hath iust cause to be angrie. Now therfore my children, if yee fall into anie losse and hinderance be not out of patience, for the spirite of impatience maketh men to lust for the thing that is foregone, and to be angry for the want of it. Beare your losses willingly, and be not out of quiet for it: for vnquietnes ingendreth anger and vntrueth: and it is euill to haue a double face. Anger and vntrueth talke one to another, to trouble the vnderstanding. And when the mind is combred with disdayne, the Lorde departeth from it, and Beliall getteth the dominion of it. Therefore my Children, keepe the Lordes commandements and lawes, eschew vntruth and hate it, that the Lorde maie dwell in you, and Beliall flie from you. Speake euery of you the truth to his neighbour, that ye fall not willinglie into incomberance, and so shall ye be in quiet,

The effect of impatience.

and

and yee shall haue the God of peace, & war shall not preuaile against you. Loue the Lorde all your life long, and loue yee one another with a foothfast heart. For I am sure that in the latter daies ye shal depart from the Lord, & walke in all naughtines, working the abhominations of the Gentiles, and hunting wicked Women in all lewdnes, through the working of deceitful spirites in you. For I haue read in Enoch that Sathan is your prince, and that all the spirites of fornication and pryde shall plie themselues in laying Snares for the children of Dan, to make them sinne before the Lorde. But my children sticke ye vnto Leuie, and loke vppon him in all thinges. The Children of Juda shall snatch awaie other mens goods like Lions through couetousnesse. For this cause shall ye be led awaie with them into captiuity, and there receiue all the plagues of Egypt, and all the malice of the heathen: whereuppon yee shal returne to the Lord and obtaine mercie, and hee shall bring you into his holie place, & proclaime peace to you. The Lords sauing health shall spring vp vnto you out of the tribes of Juda and Leuie. Hee shall make war against Beliall, and giue euer

He prophesieth of their wickednes.

A note for couetousnes.

Repentāce obtayneth mercy.

A prophesie of Christ his humanity.

young

young men the victorie in reuengement. Hee shall deliuer the imprisoned soules of the saintes from Belial, and turne your vnbeleeuing hearts to the Lord, and giue euerlasting peace to such as call vppon him. The Sayntes shall rest in him, and the righteous shall reioice in the new Ierusalem, which shall glorifie GOD for euer. Ierusalem shall no more be wasted, nor Israell led into captiuitie, because the Lord shall bee conuersant among men in the midst of it, and the holie one of Israell shall reygne ouer them in lowelinesse and pouertie, and he that beleeueth in him shall certeinelie reygne in Heauen. Now my Children feare the Lorde and beware of satham and his spirites. And draw neere to God, and to the angel that excuseth you, for he is the Mediator betweene God and man, to set peace in Israell. He shall stand against the kingdome of the enemie, and therefore will the enemie labour to ouerthrow all that call vpon the Lorde: for he knoweth that whensoeuer Israell decayeth, then shal his enimies kingdome come to an end. But the said angell shall strengthen Israell, that hee come not to an euill end. At that time shall Israel depart from

Christ liuely described

Christ is our mediator.

Christ assisteth vs in al temptations.

iniquitie

iniquitie, and the Lord shall visite such as doo his will. In all places of Israell, and among the heathen his name shall bee the saviour. Therefore my children kæp yourselues from all noisome dealings, and put from you Wrath, and all vntrueth. Loue trueth and mildenesse, and loke what you haue heard of your father, deliuer it ouer to your Children, that the father of nations maie receyue you. For he was soothfast, long suffering, meeke, lowelie, and a teacher of Gods law by his owne works. Therefore departe from all vnrighteousnes, that yée maie sticke to the rigteousnes of the Lordes lawe, and burie ye mee by my father. In saying these thinges hee kissed them, and slept the sleepe of the World. And his sonnes buried him, laying his bones by Abraham, Isaac, and Jacob. And like as Dan had prophesied to them, that they shoulde one date neglecte Gods law, and estrange themselues from the offspring, and native country of Israell, so came it to passe.

The

¶ The Teſtament of Neptalim,

made to his Children at his death,
concerning goodneſſe.



Run Neptalims race but run apace:
Embrace his goodneſſe and truſtineſſe,
If your ſtate you ſee, ſeruants to bee,
Then God will you bleſſe, and giue ſucceſſe.

THe copy of Neptalims teſtament, concerning the thinges which he diſcourſed at the ende of his tyme, in the hundreth and two and thirtieth yeare of his lyfe. At the comming of his Children together in the ſeauenth moneth, the fourth date of the Moneth, he being yet in good health, commanded a ſamptuous feaſt, and great chéere to be prepared. When hee awoke in the morning from ſléepe, becauſe he was euen at deathes dore, he praiſed the Lorde that had ſtrengthened him, and began to ſpeake to his children in this wiſe.

My Children, giue eare to Neptalim, hearken to your fathers wordes. I was borne of Bilha, and becauſe Rachell dealt craftilie in putting Bilha to Jacob, in her owne ſteade, and Bilha was deliuered of mee in Rachels Lappe, therefore was I called Neptalim. And Rachell loued me becauſe I was borne on her lappe, and ſhe killed me when I was a little one ſaying: God let mee ſée a brother of thine out of mine owne wombe after thee. By reaſon whereof Joſeph was like to me in

His birth.

why hee was called Neptalim.

all

all thinges according to Rachels request.

Why Joseph was like Neptalim.

Nowe my mother Bilha was the daughter of Rocheus, the Brother of Debora Rebeccaes nurse, and was borne the selfe same day that Rachell was borne, for Rocheus was a Caldean of Abrahams kindred, a worshipper of GOD, free borne, and a noble man. Howbeit for so much as hee was taken Prisoner, Laban boughte him, and married him to a bondwoman of his called Eue, who brought him forth a sonne, whome he named Zeliphas, after the name of the Castle wherein hee was taken. Afterward she bare Bilha, calling her, her new hasty daughter, because shee was fond of the dug as sone as shee was borne. And because I was as swift of foote as a Stagge, my father Jacob appointed mee to run of all messages and errandes, and blessed me by the name of a Stagge. For as the potter knoweth what his vessell shall containe, and tempereth his quantitie of claie thereafter: so the Lord maketh a mans Bodie proportionable to the spirite that he will put into it, and fitteth the spirite to the abilitie of the Bodie, so as there is no inequalitie or oddes betwixt them: for all the Lordes creatures

His family.

The swiftnes of Neptalim.

Gen. 49.

God his wisedom in creating vs lively sette forth.

are

are made Weight, Measure, and Rule. And as the potter knoweth the vse of euerie of them to what thinges they bee meete, so the Lorde knoweth the bodie, howe farre forth it is fit for goodnesse, and when it beginneth in euill: for there is not anie Creature reasonable, nor vnreasonable, which the Lorde knoweth not, for hee hath created all men after his owne Image, and as mans strength is, so is his worke, as is his will, so is his worke: as is his forecast, so is his dooing: as is his hart, so is his mouth: as is his eie, so is his sleepe: and as is his minde, so is his talke: eyther of the lawe of the Lorde, or of the lawe of Belial. And looke what diuersitie is betweene light and darkenesse, or betweene sighte and hearing, the same diuersitie is there in man and woman. Neither is it to be saide that there is anie bitternesse in anie thing, either of the face, or of other like thinges. For God hath made all thinges good in their order or degree, he hath sette the fiue wittes in the head, and knitte the head to the neck, and couered it with haire for his Glorie. Moreouer, he hath assigned the hearte to wisedome, the bellie to the auoidance of the Stomache, the breast to

healthy,

healch, the Liuer to anger, the Gall to bitternesse, the spléene to laughter, the kidneses to craftinesse, the loines to strength, the ribbes to cowardnesse, the séed to lyghtnesse, and so foorth. So my Children do all thinges in order, and in the feare of God, neyther doose yee anie thing disorderlie in scorne, or out of due season. For thou canst not commande the eie to heare, neither canst thou doose the workes of light in darknes. Therefore haste ye not to marre your doo̅inges through couetousnesse, or to beguyle your owne Soules with fonde talke: For by holding your peace with a cleane heart, yee shall bee able to kéepe the will of God, and to cast awaie the will of the diuell: the Sunne, Moone, and starres, breake not their order, neyther breake you Gods lawe in the order of your doo̅inges. The Gentiles by going astraie, and by forsaking the Lorde, haue chaunged their order, and followed stocks and stones, and spirites of errour. But doe you not so (my children:) knowe yee that your onelie one God is Lorde in the skies, on the earth, in the Sea, and of all creatures, for he is the maker of them. And be not like Sodome, which altereth the order of her Nature:

All things must be don in time and order.

The reason

like

likewise the watchers altered the order of their Nature, and they whome God cursed in the flood, making the earth desolate and fruitlesse for their sakes. My children, I saie these thinges because I haue reade in the holie writtinges of Enoch, that you also shall depart from the Lord, and walk in all the wickednesse of Sodome, and the Lord shall bring shaldome vppon you, so as you shall serue your enemies, & be pinched with all maner of tribulation & paine til God consume you euery one, and when you be made few and small, ye shall turne againe and know the Lord your God, and he shall bring you againe into your owne lande, according to his manifolde mercie. And it shall come to passe, that when they shall be come into the country of their fathers, they shall forget the Lorde againe, and deale wickedlie, so as the Lorde shall scatter them all ouer the face of the whole earth, till the mercie of the Lorde come, a man that poureth out mercy & righteousnes vpon al men both far and neere. For in the xl. yeer of my life vpon mount Olinet toward the east side of Jerusalem, I saw the sunne and moone staud stil, and behold Isaac my fathers father sayde to vs, come

Neptalim prophesieth the misery of his children.

A vision.

hether apace, and euerie one of you take holde, according to his strengthe, for the Sunne and Moone maie bee caught. And we came running altogether, and Leuie caughte holde of the Sunne, and Juda iumping vppe, caught hold of the Moone, & were both of them lifted vp with them. And when as Leuie became as the Sunne a certaine young man deliuered him xii. boughes of Palme tree, and Juda shined as the Moone, and twelue beams or raies were vnder his feete, and Leuie and Juda running together, vppehelde one another. And behold, there was a Bull vpon earth that had great hornes, and Eagles wings vppon his backe, and wee woulde haue caught him, but we coulde not, for Joseph stepping before vs, caught him and mounted aloft vppon him. And beholde, there appeared vnto vs an Holie Writing, saying: the Assirians, Medes, Elamites, Gelathites, Chaldees, and Syrians, shall hold the Scepter of Israell in thraldome. And again a seauen monethes after, I saw our father Jacob standing in the Sea of Jamna, and vs his sonnes with him. And beholde, there came a Ship sailing by, full of dried flesh, without Marriner or Pilote

Upon

Upon the Ship was written Iacob, & our father saide to vs, let vs go into our Ship: when we were within it, there rose a sore tempest, and a mightie gale of winde, and our father (who held the sterne) slew awaie from vs, and then we, beeing tossed with the storme, were carried into the Sea, and our ship was filled with water, and weatherbeaten, and torne on all sides. Then Ioseph fled out in the boate, & we all were deuided vpon twelue boordes, & Leuie and Iuda was among vs, so were we scattered on al coasts, & Leuy being clad in sackcloth, prayed vnto the Lord for vs all. As sone as the tempest was laid, the Shippe came quietlie to lande, and beholde our father Iacob came, and wée reioyced all together with one minde. I tolde my father these two dreames, and he said to me, these thinges muste bee fulfilled in their tyme, and Israell muste endure manie things. Then said he further to me, I beleeue that Ioseph is aliue, for I see that the Lorde doth alwaies number him with vs. And he sayde, thou liuest my sonne Ioseph, but yet I see thee not, neither seest thou Iacob that begat thee, truely he made vs to weep at these wordes of his, and my bowelles

Remorse of conscience moueth opē confession.

glewed within mee, to bewraie vnto him that Joseph was solde, but I was afraide of my brothers. Behalde my sons I haue shewed you the last times, and all thinges that shall bee doone in Israell. You therefore, commaund your children to bee helpefull vnto Leuie and Juda. For by Juda shall health and welfare spring vppe vnto Israell, and in him shall Jacob be blessed. For by his scepter shall God appeare, and dwell among men vpon earth, to saue the flocke of Israell, and to gather the righteous from amongste the heathen. My children, if you do well, both men and angelles shall praise and bleese you, and God shall bee glorified by you among the Gentiles, the diuell shall flee from you, the Beastes shall stand in awe of you, and the angelles shall receyue you. For like as if a man bring vp his childe well, the childe giueth and endeuoureth alwaies to be mindfull & thankefull: So of good workes there is a good remembrance with GOD, but as for him that dooth not good, him shall men and angels curse, and God shall be dishonoured through him among the Gentiles, and the diuell shall possesse him, as a peculiar Vessell and Instrumente, and all

By dooing well god is glorified, men blessed and the diuell vanquished.

beasts

beasts shall ouermaster him, and the Lord shall hate him. For the commandementes of the lawe are of two sorts, and are fulfilled in worke. For there is a time for a man to companie with his wife, and a time to forbeare hir, that he may give himselfe to prayer. There are two commandementes which beare sinne, except they bee done in their due order, and so it is in the reste of the commandementes. Therefore be you wise and skilfull in the Lord, knowing the order of his commandements, & the lawes of all things that God maie loue yee. Hauing commanded them manie other such things, he prayed them to conueygh his bones to Hebron, and to burie him by his fathers. And so eating and drinking with a merry hart, he couered his face and died.

And Neptalims children did all things accoording as their Father had commanded them.

(.v.)

FINIS.

¶ The Testamente of Gad,

made to his Children at his death;

concerning hatred.



You that excell in Martiall feates,
Loe Gad, but God obeie:
Least in Gads wrath you God offend,
And loose your hoped praie.

THe copy of Gads Testament, and of the things that he spake to his Children, in the Civil. yeere of his life saying: I was Jacobs seuenth son, and skilful and strong in keeping of sheepe. I kept the flockes by night, and when there came any Lion, Leopard, Wolfe, Beare, or other Wild beast vppon our cattell, I ran to it and killed it. Joseph also did feede sheepe with vs about a thirtie daies: who being tender, fell sicke by reason of ouermuch heate, and wente home to Hebron to his father, whome hee lodged by himselfe, because he loued him. And Joseph tolde our father, that the sons of Bilha wasted his goods at Zilpha, and made bauocke of them, without the knowledge of Juda and Ruben. For hee knewe that I had rescued a lambe out of a bears mouth, and killed the Beare, and that because the Lambe coulde not liue (whiche thing greeued me) we killed it also and eat it. He told our father of it, and our brothers were greatlie discontented with his dooing, euen to the daie that he was sold into Egypt, and the Spirite of hatred was in mee, insomuch as I coulde not finde in my heart to heare Joseph speake, or to see him

Gad a good and valiant shepheard.

because

Gad hated Joseph, for his complaining to his father.

because he had rebuked vs openlie, for eating the lambe without Juda. To be short he made our father beleeue whatsoeuer he told him. But nowe I acknowledge my sinne my children, that I was often in mind to haue killed him, for I hated him from my heart, and I was vtterlie without compassion towardes him, & the cause of this my greate hatred towardes him, was his dreames. Therefore I would haue deuoured him, as an Ore eateth vp grasse from the earth. And for that cause I and Juda solde him to the Ismaelites for xxx. gilderns, of the which wee kept awaie ten priuilie, & shewed the other xx. to our brethren. And so couetousnes perswaded mee to wish his death. But the God of our fathers deliuered him out of my handes, to the intent I should not do such wickednes in Israell. And now my children giue eare to the wordes of trueth that yee maie liue righteouslie, and keepe the law of the highest, and not go astraie through the Spirite of hatred, for that is euill in all mens doinges. What soeuer another man dooeth, that dooeth the hater millike and abhorre. If one keepe the law of the Lord, he prayseth it not: if one feare the Lord he loueth

a For his godly dreames.

righ-

righteouslie, him hee loueth not, but disprayseth the trueth, he enuieth him that ordereth his wayes arighte, hee imbraceth backbitting, hee loueth scornefulnesse: and because that hatred hath blinded his minde he doth to his neighbour as he did to Ioseph, therefore my Children keepe yourselues from hatred, because it committeth wickednes euen against the Lorde, for it will not heare the wordes of Gods commaundement, concerning the louing of a mans neighbour, but sinneth spitefullie against God. If a Brother offende, by and by it blaseth him abroade, and is haste to haue him condemned & kilde, or punished for his offence. And if the offender be a seruant, or bondeman it accuseth him to his master, and deuiseth all meanes that may be to persecute him, & to put him to death if it bee possible, for hatred worketh with spitefulnesse, and is alwaie sorie to heare or see men go forwarde, or prosper in well doing. For like as loue beareth good will euen to the dead, and wisheth them aliue, and woulde (if it were possible) skate them from death, which are condemned to die: So hatred seeketh to slea the liuing, and deemeth them vnworthy of life, which haue

A comparison.

offended

offended neuer so lightlie. For the Spirite of hatred dooth through cancred frowardnes of hart, worke iointly with Sathan in all thinges, euen to the deathe, and destruction of men. But the spirite of loue doth through long sufferance worke with Gods law, to the welfare of men. Hatred is euill because it abideth with lying, speaking continuallie against the trueth, making a great adoo of small matters, ouershadowing the light with darknes, counting sweete to be sower, teaching slaunderousnes, Warre, wrong, and aboundance of all mischiefe, and finallie filling the hart with diuelish poison. My children I speake these thinges vppon experience, to the intent you should eschewe hatred, and sticke to godlie loue. Righteousnesse driueth out hatred, and lowlinesse killeth it, for a righteous and a lowlie person is ashamed to do wrong, not for feare of rebuke, but for conscience sake, because God seeth his intent. Hee backbiteth no man, because the feare of the highest ouercommeth hatred: for the feare of the Lord offendeth not, neither will do anie man wrong, no not euen in thought. At length I came to the knowledge of these thinges, when I had repen-

The property of hatred.

A righteous man described.

ted

ted me of my dealings towardes Joseph. For the true repentaunce that is according to Gods will, mortifieth a man to obedience, chaseth awaie darknes, inlightneth the eies, giueth knowledge to the minde, and leadeth the soule to saluation. And whatsoeuer men knowe not of themselues, that dooth repentance teach them. For it brought vppon me the paine of the heart, and if my father Iacobs praiers had not beene, surelie I had died out of hande. For loke wherein a man sinneth, by the same is hee punished. For as much therefore as my heart was mercilesse towarde Joseph, I suffered Gods rigorous iustice in my heart by the space of xi. monethes, that the time of my punishment might fall out, euen with the tyme that I urged the selling of Joseph. Nowe therefore my children, each of you loue his brothers, and put awaie hatred from your heartes, louing one another in deed, word, & thought of mynde. For before my Fathers face I spake mildelie of Joseph, but behinde his backe the spirite of hatred darkened my vnderstanding, and tempted my minde to kill him. Wherefore loue yee one another heartilie, and if any of you offend other tel him

Loue consisteth in deed in word, & mind.

him of it gentlie, dryuing out the poyson of hatred, and suffring no deceipt in hart. And if the offender confesse it, and be sorie for it, forgiue it him: And if he denie it, striue not with him, least hee fall to swearing, and so sinne double. Let no stranger heare you vttring one anothers secretes in variance, least hee turne to bee your ill-willer, and worke some greate mischiefe against you. For he will talke guilefullie with thée, and vndermine thée to do thée a shrewd turne, taking his poyson at thine owne hand. Therefore if he denie it, and be ashamed of it, and hold his peace when he is rebuked, draw him not out, for in denying hee repenteth him, so as hee will no more offend thée, but honor thée, and feare thée, and be in quiet. But if he be vnshamfast, and abide by his naughtines, then refer the reuengement of it to God with all thy heart. If another man prosper more then you, bee not agreeued at it, but praie for him, that hée maie haue perfect prosperitie. For peraduenture it maie bee to your owne benefite. And if hee bee exalted more and more, enuie him not, but remember that all flesh shall die: and praise God for it, who giueth good and profitable

Enuy no mans prosperity.

1 It may be perchãce to your profit.

things

thinges to all men. Seeke the Lords iudgements, and so thy mind shall let him alone and be in quiet. Now if a man bee enriched by euill meanes, as Esau my Fathers brother was, enuy him not, for in so doing yee controll the Lorde, who either taketh away his benefites from the wicked, or leaueth them still to the repentant, or else reserueth them in the vnrepentant to their endles punishment. For the poore man hauing sufficient of all thinges, giueth thankes vnto the Lorde, and is enriched of all men, because men wish him no harme. Therfore (my children) awaie with hatred out of your harts, and loue one another with a righte meaning minde. Also will you your children to honor Leuie and Iuda, for out of them shall the Lord make the sauiours of Israell to come. I knowe that in the ende your children shall departe from them, and walke in all manner of mischiefe, naughtines, and corruption before the Lorde. And after a little pausing he sayde againe. My sons, heare mee your father, burie mee by my fathers: And so plucking vp his feet, he slept in peace: and after fiue yeeres they carried him thence, and laid him with his fathers in Hebron.

A poor man how he is rich.

A prophesie of Christ.

The

¶ The Teſtamente of Aſer, *made to his Children at his death,* concerning two faces of vice and vertue.



Two wates ſaith Aſer are prepard
for men: the one for ioie.
The laſt for death: the firſt is beſt,
but this breedeth ſore annoie.

THE Copie of Aser his testamente, and of the thinges that hee spake to his Children in the Hundred and twentie yeare of his lyfe, beeing still in health, he said vnto them: Bee children of Aser hearken to your father, and I will shew you all thinges that are right before the LORD. The Lorde hath giuen two waies vnto the Sonnes of menne, two mindes, two doctrines, two places, and two endes: and therefore all wayes maie be one; yea, though they be contraries, as are the wayes of good and euill. Also there are two mindes in our breastes, which doo moue vs eyther to honestie or dishonestie. Therefore if a man bee ledde to goodnesse, all his doinges are occupyed about righteousnesse: and if that hee doo anie thing amisse, by and by hee repenteth him: for in as much as his mind is bent vnto righteousnesse, hee putteth awaie naughtinesse, and out of hand amendeth his misdædes, and correcteth the corruptnes of his mind. But if his minde encline vnto euill, all his doings tende vnto naughtinesse, in so muche that hee thrusteth awaye the good, and taketh vnto him the badde, because

Two waies for a man to walke in.

Two minds in a man, of good and of euill.

he is vnder the dominion of Belial: and if hee doe anie good thing, hee turneth the same vnto euill. For if hee begin to doe anie good, hee bringeth the ende of his dooings to an euill worke, because the treasure of his hearte is infected with the venome of a diuelish and mischieuous Spirit, and therefore the euill ouermastereth the good in his mynde, and bringeth the ende of the thing to naughtinesse. Some man sheweth compassion vppon him that serueth his turne in naughtinesse, that man hath two faces, and that deede of his is starke lewdnesse. Another man loueth vngraciousnesse, and he is lewd likewise: and although he coulde find in his heart to die for the compassing of his euill: yet it is manifest that hee is double faced, and his dooing is altogether starke naught. For his loue beeing but lewdnesse, dooeth as it were cloake his euill with a good Name, where as the drifte of his doings tendeth vnto a wicked end. Another stealeth, doth open wrong, pilleth and polleth, is couetous, and pitieth not the poore. Hee also hath a double face, and all this is starke naught, for in being niggardlie towards his neighbor, hee prouoketh Gods wrath

Diuers sortes of double faces.

The couetous mans wickednes described.

wrath, and denieth the highest, in not pitying the poore. Hee despiseth and spyteth the Lorde, which is the Commaunder of the Law, he suffereth not the poore to rest, he defileth his owne soule to make his bodie gaie, he killeth manie, and pitieth few: this is the parte of a double faced person. Another committeth whoredome and fornication, or vereth many men pittiouslie with his power and riches, and yet abstayneth from meates, his fast is naughte, for hee doth the commaundementes with an euill conscience, and that is a double faced dealing, which is altogether naughte. Such manner of folk are right swine, and Hares, for they seeme to bee halfe cleane, but in very deed they be vtterly vncleane. Wou therefore my children becom not like them, neyther beare you in one hande two faces, the one of goodnesse, and the other of naughtines, but sticke alonelie vnto goodnesse: for in goodnesse dooth God rest, and men like well of it. Shun naughtines and kill the diuell in your good Workes: for they that are double faced serue not god but their owne lustes, because they seeke to please Belial, and such as are like themselues. Now though playne dealing men

God abideth with the plaine dealer.

The preposterous iudgement of the world make not good or bad.

and such as pretende but one face are taken for offenders, at the hands of such as beare two Faces, yet are they Righteous before GOD. For manie in killing wicked persons, doe two workes at once, namelie good by euill, but in deede, the whole worke is good, because that he which hath rooted out the euill, hath destroyed it. Some man hating his neyghbour mercifullie, blameth him for his aduoutrie, or theft, such a one is double faced, but yet is the whole worke good, because hee followeth the Lordes example, not respecting what seemeth good, when it is euill in deede. Another will not make merrie with rioters, least hee shoulde bee stained by them, and defile his owne soule. This man also is double faced, but yet is all his dooing good, and he is like a Roe or a Stagge, which in common Wylde heard seeme to be vncleane, and yet are all together cleane, because he walked in the zeale of the Lorde, shunning and hating those whome God willeth to bee shunned, in his Commaundementes, and so killeth he euill with well doing. See therefore my Sonnes, how there are two in all things, one agaynst the other, and the one hidden

Other kinds of double faced men.

vnder

vnder the other. Death ſuccéedeth to life, ſhame to glorie, night to daie, and darkeneſſe vnto lighte. All righteous thinges are vnder light and life, and therefore doth eternall life ouermaiſter death. It is not to be ſaide that trueth is vntrueth, righteouſneſſe vnrighteouſnes, or right wrong, becauſe that as all things are vnder God, ſo all trueth is vnder light, I haue practiſed all theſe thinges in my life, and not ſtrayed from the trueth of the Lorde, but ſoughte out the commandementes of the highest, to the vttermoſt of my power, and walked with one face in goodneſſe. Take hæde therefore my children to the Lordes Commaundementes, and followe the trueth with one ſingle face. For they that are double faced ſhall be double puniſhed. The Spirit of errour hateth the man that fighteth againſt it. Kéepe the Lawe of the Lorde, and regarde not euill that ſeemeth good, but haue an eie to the thing that is good indeede, and keepe the ſame, returning to the Lord in all his Commaundementes, and reſting vppon him, for the endes whereat men doe ayme, doode ſhewe their righteouſneſſe. And knowe the Angelles of the Lorde from the Angelles of

After his righteous liuing.

Double faced, double puniſhed.

sathan. For if yee cleaue to wicked Spi-
rits, your soules shall be tormented of the
wicked Spirit whome ye serue, in wicked
lustes and workes. But if yee quietlie and
cheerefullie acquaint your selues with the
angell of Peace, hee shall comfort you in
your lyfe tyme. My Children become not
like the Sodomites which knewe not the
Angell, and perished for euer. For I am
sure that you shall sinne, and be deliuered
into the hands of your enimies, your land
shall be laid waste, and your selues shall be
scattered into the foure Corners of the
earth, and be despised as vnprofitable wa-
ter in your dispersing abroade, vntill the
highest do visit the earth, eating and drin-
king as a man with men, and breaking
the serpents head in peeces without noise.
He shall saue Israell and all the Heathen
by water, being GOD hidden in man.
Therefore tell your children these thinges,
that they neglect not Gods Lawe written
in the tables of heauen: For the time will
come, that they shall giue no credite to the
lawe of the Lorde. And you falling vnto
naughtines, shall deale wickedly against
God, giuing no heed to his lawe, but vnto
mens commandementes. For this cause

A prophesie of Christ his humanitie.

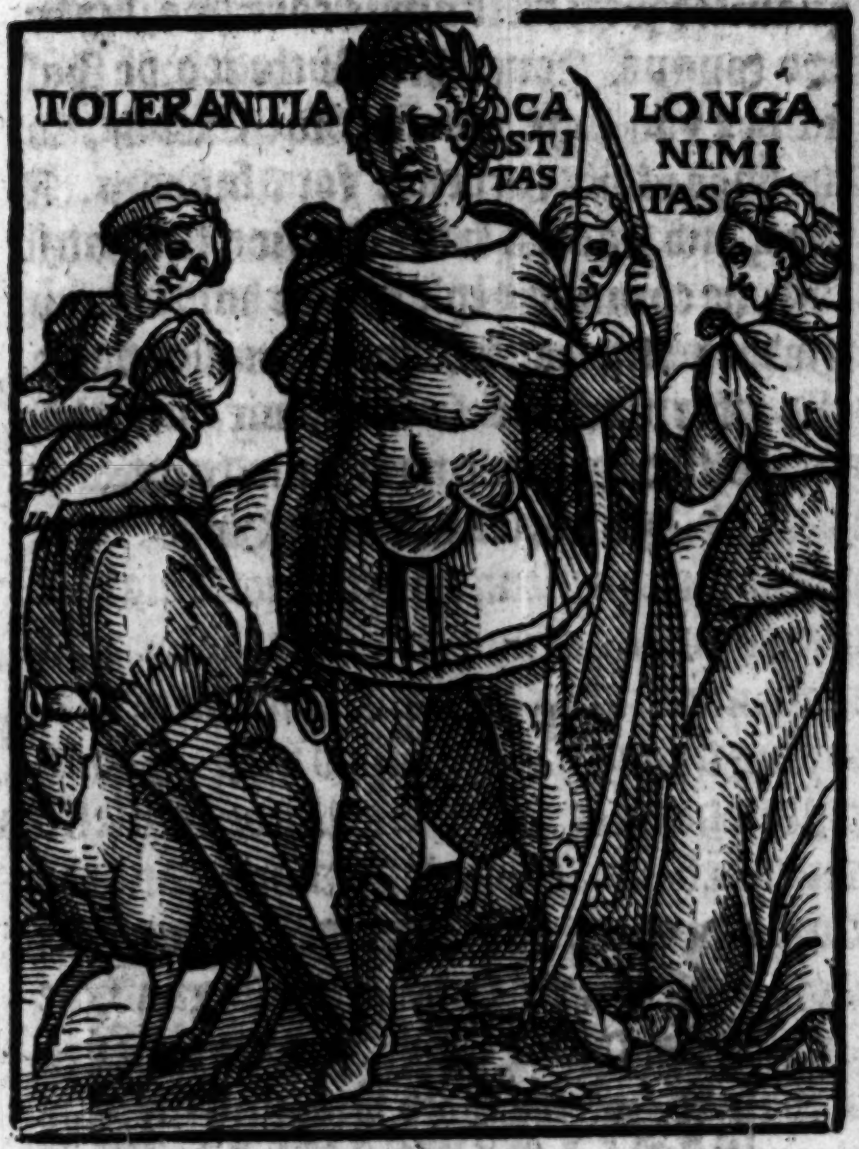
shall

shall ye be scattered abroade, as my Brothers Gad and Dan, which were not acquainted with their owne countrie, trybe, and tongue. Neuertheless the Lorde shall gather you together againe in fayth, for the hope of his mercie, for Abraham, Isaac, and Jacobs sake. When hee had so said, he commanded them to burie him in Hebron. And he died sleeping a good sleepe, and afterward his sons doing as hee had willed them, carried him backe, and buried him with his fathers.

FINIS.

¶ The Testamente of Ioseph,

made to his Children at his death,
concerning chastity & patience.



Let Ioseph teach thee,
Loue and Chastitie:
So shalt thou haue:
A long blessed life,
Voide of all strife,
Euen to thy graue.



Y Sons and my Brethren, heare ye Ioseph the welbeloued of Israell. My Children, heare your father, I haue knowne in my lyfe Enuie and death, with the which my Brethren woulde haue destroied me. For they hated me, and god loued me, they would haue killed mee, and the GOD of my fathers kept mee: they put mee into a pitte, and the moste highest brought mee out againe. I was solde as a bondeman, and the Lorde made mee free, and his strong hande helped mee. I was kept in hunger, and the Lorde himselfe nourished me: I was lefte alone, and the Lord comforted me: I was sicke, and the Lord visited mee: I was in prison, and the Sauiour made me glad: I was fastened in chaines, and the Lord vnbound me: He pleaded my cause in the accusations of the Egyptians, and not onelie deliuered me from enuie and deceit, but also exalted mee, insomuch that Putiphar, chiefe Stewarde of Pharaos House, did lende me lodging, where I was in ieopardie of my

Ioseph's afflictions.

God helpeth in distresse.

my life, by reason of a shameless woman, which intised mee to do naughtinesse with her, through the flame of voluptuousnesse, burning about her Breast. I was cast in prison for her: I was beaten and mocked for her, yet the Lorde caused the Keeper of the Prison to bee moued with mercie towardes mée. God neuer forsaketh his. Hée forsaketh not them that feare him, neyther in darkenesse, neyther in bondes, neyther in tribulations, or necessities. God is not ashamed as man, neyther dreadeth he as men, neyther shaketh or shrinketh hee for feare as earthlie men. Hee is present in all places, & in their most greeuous sorrowes hée comforteth his. Hée goeth away for a season, to trie the thoughts of their minde. Ioseph constant in temptations. Hée founde mée trustie in tenne temptations: and in euerie one I was constante and preserued. For sufferance is a great medicine, and causeth much goodnes. Howe often did the Egyptian threaten my death? Howe often was I punished, and yet the Woman called me again? Howe often did she threaten me to die, because I would not haue to doo with her? Shee sayde vnto mee, thou shalt haue gouernance of mee, and all that bee mine, if thou wilt giue thy selfe vnto mee,

Sufferãce what it is.

and

and obeie my desire, and thou shalt be lord ouer vs. But I remembred the wordes of my Father Iacob, and entering into my chamber, made my praier to the Lord, and fasted seauen yeeres, yet I appeared vnto the Egyptian, in the selfe same estate of bodie, as I had liued in pleasures and delightes. For they that fast for God, receyue beautie of face. When I had Wine giuen vnto mee, I dronke none: and fasting three daies, I tooke my meate daylie, and gaue it to the sicke and needie, and earlie I waked vnto the Lorde, and wept for Wemphetica the Egyptian, because shee was euermore troubling of mee. She came vnto me in the night, as though she would haue visited mee. And first truelie because she had neuer a son, she fayned to take me as her son. And I praied to God to send her a sonne: vntill which time shee embraced mee, as though I had beene her sonne, and I perceyued not the cause. And for a conclusion, shee drewe mee to haue done fornication with her, and I remembring my selfe, was sorrowful to the death. And when shee was gone out, I came to my selfe, and sorrowed manie daies: for I perceyued her deceyte and errour. And I spake

A present medicine in tẽptation.

Not from meate, but from wanton fare.

A craftie practise of a woman.

spake vnto her the wordes of the most highest God, if by chance shee mighte bee turned awaie from her pernitious concupiscence. Manie tymes as to a holie man shee spake flattering wordes to mee, not without deceit, lauding my chastitie before her Husbande, which woulde vtterlie haue destroyed mee, bothe manifestlie and secretelie shee saide vnto me, feare not my Husbande, for he is perswaded of thy chastitie. For if so bee that ante man shewed him of thee and mee, he would not beleeue it. For because of this thing, I couered me with sackcloth, and layde me flatte vpon the Earth, and prayed vnto Almightie God, that he would deliuer mee from this woman of Egypt. When shee coulde doe nothing this waie, shée came vnto mee againe armed with other reasons: that is to saie, that shee woulde fayne learne the word of God of mee, and began to speake after this manner. If thou wilt haue mee to forsake mine Idols, followe my desire, and I wil perswade my husbād the Egyptian to go from his idolatrie, and we shall walke in the law of thy God. I made answere to these thinges: God will haue none to worship him with vncleanenesse,

Flattery the diuels swéet baite.

A token of a zealous hart.

Hypocrites are of all religions for lucre.

Double faced mē god abhorreth.

ney-

neyther hath hee anie pleasure in adulterers. And she helde her peace, desiring to fulfill her concupiscence. And I fasted and prayed, that God might deliuer mee from her. Againe at another time, she said vnto mee: If thou wilt not doo adulterie with mee, I will kill my Prince, and so by the Lawe I shall take thee to my Husbande. When I heard that, I rent my garment, and said: Woman, I praie thee bee ashamed of these thinges before GOD, and feare God, and doe thou not such an abhominable thing: Neyther despaire vtterlie, that thou drowne not thy selfe in thyne owne euill, for if thou go about it, I shall vtter and declare the thoughtes of thyne iniquitie. Shee fearing these thinges, prayed me that I shoulde not bewraie her naughtinesse, and so departed. Yet againe, she went about to beguile me with giftes, sending vnto mee all thinges that menne haue need of, and she sent me meat, strewed about with inchantment. And as the Eunuche brought it in, I beheld and saw a terrible fellow, giuing me a sword with the dishe, and I perceyued that shee went about to deceyue mee. And when hee was gone, I wept and touched not that meate, nor

Note the fruit of lust.

nor anie other of her sending for a good whyle after. A daie after that, shee came to me and saide, what is the matter that thou hast not eaten of the meate? And I sayd vnto her, because thou hast poysoned it. Therefore thou shalte knowe that I will not come vnto idols, but onelie vnto God. Nowe vnderstand therefore, that the God of my father by his Angell, hath shewed thy mischiefe vnto mee, and I haue kept the meate to thy shame, if perchance thou mightest repent, or learne that the malice of wicked doers prevayleth not against them that worshippe the Lord in chastitie. And I tooke and did eate before her, saying: The God of my fathers, and the angell of Abraham shall bee with mee, and then she fell downe at my feete and wept. Then lifting her vppe, I exhorted her manie waies, and shee promised vnto mee, that shee would neuer do such iniquitie after that daie. Yet because her Heart was mourning, and did burne toward mee in adulteris with sighes, comming from the deapth of her stomach, shes cast downe her countenance. The Egyptian her Husband perceyuing her, sayde, wherefore holdest thou downe thy face? she answered,

Ioseph did first monish ere hee proclayme.

The name of God, and feare of infamy, pricketh the conscience. Note this.

I

I am euen sorrowfull at the heart: and he comforted her that was not sicke: yet againe she entered in to mee (her husband being without) and saide: I am strangled or choaked: Either I wil breake my neck, or else drowne my selfe, without thou wilt obeie mee. And I perceiuing that the Spirit of Beliall troubled and vered her, prayed vnto the Lorde my God, and sayde thus: Wherefore art thou vered and troubled, all blinde in sinne? Remember thy selfe, for if thou do kill thy selfe, the concubine of thy husband called Sechon, enuying thee, shal beat thy children, and destroy the memorie of thee from the earth. And she said vnto me: Haue done, haue done, I perceyue that yet thou hast some care for me: I haue euen enough that thou defendest my life, and my childrens. I haue good hope in time to come, that I shall obtayne my wished desire. And shee perceyued not that for the loue of my Lorde God I saide so, and not for her sake. Whatsoeuer he be, that followeth the concupiscence of his most filthy and pernitious desire, is made seruant vnto the same, as this woman was. And if he heare any good thing in the passion wherein he is ouercome: hee

drayweth

draweth the same to his pernicious or filthie desire. I saie vnto you my Sons, that it was about five of the clocke when shee went from mee, and I fell vpon my knees, praying to God al that day, with the night following. And about the breake of the day I rose weeping, that I might once be deliuered from this Woman Egyptian. Finallie, she caught me fast by the garment, drawing me to haue gone to bed with her. Then perceyuing that shee wared madde, and that violentlie, and with strength she held my cloathes, I let my cloathes slippe from me, and fled away.

A remedy agaynst temptatiõ.

Then she complained to her husband of mee, which put mee in prison in the Kinges house. The date following after, I was sore beaten and cast in Pylon. And when I late bounde in fetters, this Egyptian Woman wared sicke for sorrow, and harkened how I lauded G D, being in a House of Darkenesse. For I reioycing with a glad voice, glorified my God onely that by suche occasion I was deliuered from the Egyptian Woman. Yet she left not to stand harkning, and saide, haue don and take the offer which I put vnto thee, and fulfill my desire, and I will deliuer

Note a subtile woman

thée

from thy Wombe, and bring thee out from the darknes: but all that coulde perswade me nothing, in so much that in thought I was not inclined to any desire of hir. For GOD loueth him better which fasteth in chastitie, beeing in a prison of darkenesse, then him which taketh his pleasure with voluptuousnes in a chamber of honor and riches. For if a man liue in chastitie, and desire glorie (if God perceyue it to bee expedient for him) hee giueth vnto him as he hath doone vnto mee. Manie times as though she had beene sicke, shee descended vnto me vnlooked for, and heard the voyce of mee praying, and coude the more still. But when I hearde her sighe I helde my peace, for in hir house she stripped her selfe naked, breastes, legges, and armes, whereby shee might haue kindeled mee into the loue of her. For shee was verie faire, and gloriouslie adorned to haue deceyued me, but God kept me from her workes. Therefore my sonnes, beholde what sufferance with prayer and fasting doeth. And therefore if you loue sobernes and Chastitie in sufferance and Humilitie of the heart, the Lorde shall dwell in you, for hee loueth sobrietie: and when the most Highest doeth

Iosephes singular chastity

A property of a Harlot

The commodity of prayer and sufferance.

dwell in a man although he chance to fall into enuie or into bondage or slander, the Lorde which dwelleth in him will for his chastitie not onelie deliuer him, but also exalt him, and glorifie him as he hath done me, for he is alwaies with him in word, in déede, and thought.

Iosephes lowlines in prosperity.

My Children, yée know howe well my father did loue mee, and yet was I neuer the prouder therof in my hart. For though I was a Childe, I had euer the feare of God in my mind. When I grew vnto age I moderated my selfe, and honoured my brethren whom I feared, I held my peace when I was solde, because I woulde not haue the Ismaelites to knowe my stocke and kindred, howe I was the sonne of Iacob, a man of great strengthe and power. Therefore haue you in your déedes the feare of God, and honour your Brethren, for all men that obserue the lawe of God, are loued of him. Then I came with the Ismaelites to a certaine place called Indoclpe, and they demanded of mee what I was, and I saide (because I woulde not repraue my brethren) that I was one of their Houshold Slaues. Then sayde the chiefe of them, thou art no slaue, for thy

countenance

countenance dooeth shewe thee what thou art. And he threatned mee vnto the death, yet for all that I saide againe I was their slaue. But when wee came into Egypt, they began to strive who should haue mee for the monie that was payde: and they agreed that I shoulde abyde in Egypt with a Marchant of their Faculties, vntill such tyme as they had made their Merchaundise and returned agayne, and God gaue mee grace in the sight of the Merchaunt, that hee gaue mee the charge of his house, and the Lord blessed him by my hande, for the Lorde gaue him plentie of Golde and siluer, and I was with him three monethes and fiue dayes. In this tyme passed by Nemphitica the wife of Putiphar in great glorie, and she cast her eyes vpon mee (for the Eunuches had shewed her of me): she shewed hir husband of the merchant which was made rich in the hand of a yong man being an Hebrew, and she sayde they had stolne him out of the Lande of Chanaan. Therefore do now iudgment vppon him, & take the yong man to bee your steward, & the God of the Hebrewes shall blesse you, for grace from heauen is in him. Putiphar her husband perswaded with these words,

An amiable countenãce a token of a liberal mind

A couetous heart like Achab.

caused the Merchant to bee sent for, and sayde vnto him: what do I heare of thee, that stealest soules out of the Lande of the Hebrewes, in selling of Children? The Merchant fell downe vppon his knees, and prayed him, saying: I beseech thee Lord shewe me, for I know not what thou saist. Hee aunswered agayne. Where gattest thou this Hebrewe Chylde? And he said, the Ismaelites left him with mee, vntill they came this waie againe. When hee had sayde so, Putiphar saide, bring the young man hither, and I beeing brought in, did reuerence to the prince of the Eunuches, for he was the third man in dignitie with Pharao, and Prince of all the Eunuches, and he had wife, children, and concubines. And when he had taken me apart, he said, art thou bond, or art thou free? I aunswered bonde. And hee sayde vnto mee, whose bondman art thou? I answered him, the Ismaelites. And he said againe vnto me: how came it to passe that thou wast made their bondeman? And I sayde: for they bought me in the lande of Chanaan: yet he did not beleeue me, saying: truely thou lyest, and commanded mee to bee beaten. Memphitica his Wife spied mee beaten

at

at a windowe, and sent vnto her husbande, saying: thy iudgement is vniust, for thou dwelt punishe wrongfullie the young man that is stollen. But because I changed not my words, yet againe was I beaten, and commanded to be kept at his commaundement, till such time as my maisters came.

A token of mercy, if it were not for an ill end.

And his Wife said vnto him; wherefore do ye kæpe in captiuitie the noble childe: it were more almes to lette him goe, and to beate you. She would fayne haue spied me in desire of sinne, and I knew nothing of this. He said againe to Memphitica, it is not honest among the Egyptians, to take away another mans goods before he shewe him of it. He saide that of the Merchant and of me, when I shoulde bee imprisoned. After that xviii. dayes, the Ismaelites came, and they hearing that Iacob my Father was heauy for mee, sayde vnto me. Wherefore is it that thou saidest thou wast a bondman, and now we know that thou art the sonne of a great man in the lande of Chanaan, and thy father sorroweth for thæ in sackcloth. Then I would faine haue wept, yet I refrained my selfe for shaming of my Brethren, and sayde, I knowe it not, for I am a bondman. Then

Note a flattering woman.

A good nature.

they toke counsell amongste themselues, whither or to whome they might sell mee, least I should be found in their handes, for they feared Iacob least he would be reuenged of them: for they had heard that hee was mightie both to God and man. Then sayde the Merchant to them, redéeme him now from the iudgment of Putiphar, they hearing this, went & asked for me, saying: that they had bought me for mony, and he deliuered me. Memphitica spake vnto her husband to buy me, for she said, I heare say they would sell him. And they sent an Eunuch to the Ismaelites, and desired to buie me, and when he coulde not bargaine with them, he returned & shewed his ladie that they asked a great price for the Child; shee sent againe another Eunuch, saying; although they aske two besaunces of Gold, see that thou spare not for monie, but buie the child and bring him to me. He paid 80. golden crownes for me, & said to his ladie that he paid 100. and I perceyuing this, helde my peace least the Eunuch shoulde haue béene searched. Beholde my sonnes what I haue sustained: loue one of you another, & with continuance cast out from among you deceitfull mindes, for God de-

Thus the Righteous bee bought and solde.

liteth

liteth in the concord of brethren, & hath pleasure also in the loue and choice of a prowed heart. For when my brothers came out of Egypt and knew mee, I gaue them their money, & neuer gaue reproch vnto them, but comforted them, and after the death of Jacob, I loued them more abundantly, & all that euer he commanded me I did verie gladlie, & they marueiled because I suffered not them to bee troubled for a small cause, for al that was in my power I gaue them. Their children were reputed to mee as mine owne, and mine own children as their seruants. Their life was my life, and their sorrow was my sorrow, and all their infirmitie or disease was mine, my lande was their land, my counsel was the counsel of them, and I neuer exalted my self aboue them in pride for mine own worldlie glorie, but was amongste them as one of the least. Therefore my sons if ye walk in the commaundementes of my Lorde, the Lorde shall exalt you and blesse you in riches perpetuall. And if anie man will doo euill to you, with meekenesse loke that ye praie for him, and God shall deliuer you from all euill. Nowe beholde and see that for my long sufferaunce the Daughter of

Concord betweene brethren pleaseth God.

Josephes mercifull heart declared

A Promise for them that pray for their enimies.

God prouideth for his Elect.

my Lord was giuen me to wife, and there was giuen to me with her an hundred talentes of Golde, for GOD made them to serue me, & gaue me beautie that I should be as a flower aboue them that were faire in Israell, and hee kept me vnto mine age both in Strength and Beautie, because I was like to Iacob in all things. And what dreames I haue seene, my children nowe heare. There were xii. Harts feeding, and nine were deuided abroad in the earth, also I saw how that of Iuda was a virgine borne hauing a white silken Robe, and of her came foorth an immaculate Lambe. And on the left hand of the sayde Lambe, was as it were a Lyon, and all Beastes made against him, and the Lambe ouercame them, and troad them vnder his feet, and in him ioyed the angels, the men, and all the earth. These thinges shall come to passe in their time, that is to say, in the latter daies. Therefore my sonnes, keepe the commandement of the Lord, and honour Iuda and Leuie. For of them, to you shall spring the Lambe of God, which by his grace shall preserue all Gentiles and Israell. The Kingdome of him is a Kingdome eternall, which shall neuer passe. For

Iosephes dreames.

Christ prophesied.

my

my kingdome shall bee ended in you, as the keeping of an Orchard, for after the harvest it shall appeare no more. I know right well that after my death the Egyptians shall trouble you: but God shall revenge you and bring you to the promised lande which hee sware to Abraham, Isaac, and Jacob. But carrie my Bones with you, for in so doing, the Lord shall be in the light with you against the Egyptians, and Belial shall bee in darkenes with the Egyptians. Also carrie with you your Mother Zilpha, and nighe vnto the Malleie, neere vnto Rachell burie her. When hee had said these words he stretched forth his feete and slept the sleepe of all the World. Then they imbalmed him with spices, putting him in a chest in Egypt after hee had liued 110. yeares, who sawe Ephraimes Children vnto the third Generation. For vnto Machir the sonne of Manasses, were children born on Josephs knées. After this all they of Israell bewailed him, and al the Egyptians with greate mourning. For he had compassiō of Egypt as of his own proper members, and assisted them both with his labour and counsell, and did them good at all times and seasons.

The

¶ The Teſtament of Beniamin, *made to his Children at his death,* concerning a cleane mind.



Lo what true faithfull loue doth meane,
All you that louers bee:
It is in heart and not in luſt,
As heere you plainely ſee.

THe copie of Beniamins wordes, which he vttered to his children being of the age of an hundreth and twentie yeeres. He kissed them and sayde: As Isaac was borne in the C. yeere of Abraham, so was I in the hundreth yeere of Jacob: and because Rachell dyed at my birth, I sucked her Bondewoman Bilha. For after that Rachell had borne Joseph, she was barren xii. yeeres. And when she had prayed to the Lord in those xii. yeeres, she conceiued and bare me: for my father loued Rachell exceedinglie, and wished to see two sonnes by her, and therfore I was called Beniamin, that is to saie, the sonne of my daies, or the sonne of my sorrow, because my mother died in the byrth of me: When I came first into Egypt, and that my brother Joseph knew mee, he saide to mee: What sayde they to my father, when they had solde mee? I aunswered: they stained thy Coate with Bloude, and bringing it to him, saide: See if this bee thy Sonnes coate or no. And my Brother also sayde vnto mee: Truelie when the

Beniamin what it signifieth.

Ismaelites

Ismaelites tooke mee, one of them stripping me out of my coat, gaue me a thinne shirt to put on, & lashing mee with a whip, bad me run. And as he went aside to hide my garment, a Lyon met him, and slewe him, and so his partners being afraid, solde mee to their Fellowes. You therefore my Children, loue the God of Heauen, and obeie his commandements, following that good and holie man Ioseph, and let your minde bee set vpon goodnesse, as ye knowe that mine hath beene. Yee that hath a good minde looketh rightlie vppon all thinges. Feare God and loue your neighbors, and then although the spirite of Belial tempt you to all naughtinesse to trouble you, yet shall it not get the vppermost hand of you no more then it did of my brother Ioseph. How many folke would haue killed him, and yet God still defended him: For hee that feareth God and loueth his neighbor, cannot bee wounded of the aterte Spirite Belial: and hee that is shielded with the feare of the Lord, is safe from harme both of man and beast, and cannot be ouercom because hee is helped by the loue of God, which he hath towardes his neighbor. For Ioseph besought our father Iacob to prate for

Iosephes distresse reuenged by God.

Tẽptation shall not ouercome them that feare the Lord.

for my brethren to the Lord, that he would not late vnto their charges, the mischiefe that they had deuised against him. Whereat Iacob cried out, O Sonne Ioseph, thou hast ouercome my heart. And therewithall embracing him, hee kissed him two houres together, and said: In thée shall the prophesie of Heauen bee resembled to the full, concerning the Lambe of God, and Sauiour of the worlde, that the vnspotted shall bee deliuered for the wicked doers, and hee that is without sinne, shall die for the sinners in the bloude of his testament, to the saluation both of the Gentiles and of Israell, and hee shall dash Beliall and all his seruauntes. My children loke vpon the ende of that good man, and followe his mercifulnesse with a good minde, that you also maie haue a Crowne of glorie vppon your heades. A good man hath not a darke eie, for hee is mercifull and pitifull to all men, yea though they be sinners and haue deuised mischiefe against him, and hee that doeth good, ouercommeth euill 1 by the defence of goodnesse, and loueth 2 the righteous as his owne soule. If another 3 man bee honoured, hee enuyeth it not: if a man be enriched, it greeueth him not.

Ioseph a right figure of Iesus Christ.

A good man

1 Ouercommeth euill.
2 Loueth the righteous.
3 Enuyeth not.

If

4 Prayseth the valiant. 5 Defendeth him that feareth God. 6 Admonisheth the Sinner.

If a man be strong 4 or valiant, hee praiseth him, and beleeuing him also to bee chaste, hee defendeth 5 him that hathe the feare of God. Hee worketh together with him that loueth God, and if a man forsake the 6 almightie, hee warneth him to returne againe. Whosoeuer hath the Grace of the good spirite, him doth he loue as his owne life. He 7 pitieth the poore, succoureth the Weake, and praiseth and honoureth GOD. My children if ye haue a good mind, euill men shall stand in awe of you, and vnthrifts shall for verie shame be conuerted to goodnesse. So that couetous men shall not onely depart from their nigardlinesse, but also giue of their abundance to the needie. If yee bee good doers, both vncleane spirites shall flee from you, and shrewd beastes shall shun for feare of you. For where the regard of good workes is in the minde, there darkenesse flieth awaie. For if hee doe wrong to anie holie man, hee is sorie for it: and if a holie man receyue wrong, hee pitieth the doer, and putteth it vp with silence. And if anie man betraie a righteous soule, and the righteous praie for his betraier, the betraier is not a little disgraced, and the Righteous becom-

7 Pitieth the Poore. The example of a godly man conuerteth Sinners.

becommeth muche more notable afterward, as did my brother Ioseph. The guilefull spirite of Belial hath no power ouer a good mans mind: for the angell of Peace guideth his soule. Hee lusteth not affectionately vpon corruptible thinges, ne raketh together riches in the desire of voluptuousnesse. Hee is not delighted with pleasures. He greeueth not his neighbor, hee stuffeth not himselfe with meate, neyther wandereth he in the pride of his eyes: For the Lorde is his portion. Hee taketh no glorie for giuing good counsell: hee passeth not how men dishonour him, neyther can he skill in any fraud or guile, vntruth, strife, or slaunderousnesse: for the Lorde dwelleth in him, and inlightneth his mind, and hee reioiceth before all men in a good tyme. A good minde hath not two tongues: one to blesse with, and another to curse with: one to slander with, and another to honour with: one of sorrowe, and another of ioie: one of quietnes, and another of trouble: one of dissimulation, and another of trueth: one of pouertie, and another of riches: but it hath one onlie disposition pure and vncorrupt towardes all. It hath no double sight nor doble hearing.

The properties of a righteous man.

For

For in all thinges that he doeth, speaketh, or seeth, hee knoweth that the Lorde beholdeth his heart, and therfore he cleanseth his minde that he maie not bee found faultie, before God and man. But all the workes of Beliall are double, and vtterlie voide of simplicitie. Wherefore my Children shun the naughtinesse of Beliall, for at the first hee deligh teth those that obeie him, but in the ende hee is a sworde, and the father of seauen mischiefes. For when the minde hath once conceyued by Beliall, it bringeth forth first enuie, secondlie desperatenesse, thirdlie sorrowe, fourthlie bondage, fiftlie needines, sixtlie troublesomnes, and seauenthly desolation: and for that cause was Cain tormented with seauen punishments by God, for in seuen yeares together God brought euerie yeare a newe plague vpon Cain. Two hundreth yeares hee suffered, and in the nine hundreth yeare, the earth was made desolate with the Flood, for his righteous Brother Abels sake. In seuen hundred yeares is Cain iudged, and Lameche in seauentie times seauen: for they that are like Cain in spitefulnes and hatred towardes their brethren, shall bee punished with the same punishmente for euer.

Disobedience the father of seauen mischiefes.
1 Enuy.
2 Desperation.
3 Sorrow
4 Bondage
5 Nédines
6 Trouble.
7 Desolatiõ
An exampie of Cain

ner as he was. You therefore my children, eschew malice, enuie, and hatred towards your brethren, and cleaue to gentlenesse and louingnes. He that hath a minde cleane in loue, looketh not vpon a woman in waste of lecherie. For hée hath no defiling in his hart, because the spirit of the Lorde resteth in him. For as the Sunne is not defyled by shining vpon a puddle or dunghill, but doeth rather drie vppe and driue away the stinke: euen so a pure mynde striueth against the vncleanenesse of the earth, and ouercommeth it, but is not defiled it selfe. And I perceyue by the sayinges of the righteous Enoch, that there shall bee euill déedes among you. For ye shal defile your selues with the Fornication of Sodome, and perishe all saue a fewe, and multiplie inordinate lustes in Women, and the reign of the Lord shall not be among you, for hee shall take it away suddenlie. Neuerheles the Lords temples shalbe made in our portion, and it shall bee glorious among you. For the Lorde himselfe shall take the kingdome vppon him, and the twelue Tribes shall be gathered together there, and all Nations shall resort thither, vntill the most highest send his saluation

An apt similitude to a mind resisting sinne.

A prophesie of the nativity of Christ.

in the visitation of his onelie begotten. And hee shall enter into the first Temple, and there the Lord shall suffer wrong, and be despised, and be lifted vp vppon a piece of Timber. And the Veyle of the Temple shall bee rente asunder, and the Spirit of the Lord shall come downe vpon the Gentiles poured out as fire, and rising vp from the Graue, hee shall ascend from Earth to Heauen. Ye shall remember how base he hath beene vpon earth, and howe glorious hee is in heauen. When Joseph was in Egypt, I longed to see his person, and the forme of his countenaunce. And through the Prayers of my father Jacob, I sawe him awake in the date of his full and perfect shape. Nowe therefore my Children knowe you that I shall die. Wherefore deale euerie of you truelie and rightfullie with his neighbour, worke yee iustlie and faythfullie, and keepe ye the lawe and commaundement of the Lorde: for that doo I teach you in steade of all inheritaunce. And giue you the same to your Children for an euerlasting Possession. For so did Abraham, Isaac, and Jacob, they gaue vs all these thinges for an inheritance, saying: keepe the Lords commandementes

Of his Passion. Matth. 27.

Of the comming of the holy Spirite.

Of his Ascension.

till

till hee reueale his sauing health vnto all nations. Then shall yee see Enoch, Noe, Sem, Abraham, Isaac, & Iacob, rising at his Right hande with ioyfulnesse. Then shall we rise also euerie of vs to his owne Scepter, worshipping the king of heauen which appeared on earth in the base shape of man. As many as beleeue in him, shall reioyce with him at that tyme. And all these shall rise agayne to Glorie, and the residue vnto shame. And the Lorde shall first of all iudge Israell for the vnrighteousnesse committed against him, because they beléeued not in God that came in the flesh to deliuer. Then shall hee iudge all nations, as manie as beléeued not in him when he appeared vpon earth, and he shall reproue Israell among the chosen of the Gentiles, as he reproued Esau in the Medianites, that seduced his brethren by fornication and Idolatrie, who were estranged from GOD, and fell awaie from the Inheritaunce of the Children, because they feared not God. But if you walke in holinesse before the Lord, ye shall dwell in Hope agayne in mee. And all Israell shall bee gathered to the Lorde, and I shall no more be called a rauening Wolfe, for

A prophesie of the last comming of Christ.

The resurrection and iudgemente described.

your Robberies sakes, but I shall bee called the Lordes Workeman, which giueth foode vnto such as doe good. And if in my seede shall bee rayſed vppe the bones of the Lorde, whose voice shall bee heard vpon the earth, and he shall giue new knowledge, and enlyghten all Nations with the light of vnderstanding, and shall come vppe to saue Israell. Hee shall take from them as a Wolfe, and giue to the Synagogue of the Gentiles, and continue in the Synagogue of the Gentiles to the worldes ende. Hee shall bee among their Princes, as Musicall Melodie in the Mouthes of all men, and his doings and sayings shall bee written in Holie Bookes. He shall bee the Lordes Dearling forevermore: And as concerning him, my Father Jacob taught me, saying: Hee shall amende the defaultes of thy Tribe. And when hee had ended these sayings, hee commaunded his children to carrie his bones out of Egypt, and to burie them in Hebron by his Fathers. So Beniamin dyed a hundreth and fyue and twentie yeares old in a good age, and they put him in a Coffin, and in the fourescore and eleuenth yeare before the departure of the Israelites out of Egypt

A prophecie of the nativitie of Christ.

Christ described.

Christ wypeth awaie our sinnes.

gypt, they and their Brethren conueyed their Fathers Bones priuilie againe into the lande of Chanaan, and buried him in Hebron at the feete of his Fathers, and returned againe out of the Lande of Chanaan, and dwelt in Egypt, til the day of their departure thence all togither.

FINIS.

¶How these testaments of the twelue *Patriarches were first founde, and by whose* meanes they were translated out of Greeke into Latine.

THese Testamentes were hidden & concealed a long time, so as the teachers and the ancient interpreters coulde not find them. Which thing happened through the spitefulnesse of the Iewes, who by reason of the moste euident, manifest, and often Prophesies of Christ, that are written in them, did hyde them a long whyle. At length the Greekes beeing verie narrowe Searchers out of auncient Writtinges, sought these Testamentes warelie, and got them more warelie, and translated them faithfullie out of Hebrewe into Greeke. Neuertheless, this Writting continued yet still vnknowne, because there was not anie man to be found, that was skilful both in the Greeke and Latin, nor anie interpreter that might procure the translation of this noble worke, vntill the time of Robert the seconde, surnamed Grosthead Bishop of Lincolne, who sent diligent searchers as farre as Greece, to fetch him a copy of the said writting without

out respect of their charges which hee bare most liberallie. Therefore to continue the remembraunce of those moste lightsome Prophesies, to the strengthening of the Christian fayth, that reuerend Bishop did in the yeare of our Lord 1242. translate them painefullie and faythfullie, worde for worde out of Greeke into latine (in which two tonges he was counted very skilfull) by the helpe of M. Nicholas Greeke, Parson of the Church of Dachet, and chaplaine to the Abbot of S. Albons, to the intente that by that meanes the euident prophesies which shyne more brighter then the Date light, might the more gloriouslie come abroade to the greater Confusion of the Iewes, and of al heretikes and enimies of the Church of Christ, to whome be praise and glory, for euer, Amen.

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